

THE
Covenant
OF
GRACE:

Discovering
The Great Work of a Sinner's
Reconciliation to GOD.

By JOHN COTTON, *Teacher of the*
Church at Boston in New-England.

Whereunto are added:
Certain *Queries* tending to Accommoda-
tion between the *Presbyterian* and
Congregationall Churches.

By the same Author.

Also, *A Discussion of the Civill Magistrates Power*
in matters of Religion.

By some Elders of divers Churches in N. E.

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p. 1. 06

1050



Rich^d Shutey
His Book





TO THE
Truly Vertuous and
Religious, my ever ho-
noured and much
- ~~esteemed~~ Friend,

M^{rs} *Catherine Hodson,*

The Sure mercies of David ;



F either Religion or
Civility have any
virtue to oblige, cer-
tainly I am much
your debtor ; it would
be but a Complement
(which usually derives its Pedigree
from the vaineſt aſſentations) to
promise any adequate ſatisfaction
for thoſe many favours you were plea-
ſed to make me the ſubject of. The
deſigne of theſe few lines is to teſtifie

The Epistle

to your selfe and the world, that I am really thankesfull, or heartily desire to be so.

The following Treatise which concerns the Covenant of Grace, I commend rather to your Practice then protection; It's true, it is an Orphane, entertaine it for the Fathers sake, and I shall undertake you shall gaine no mean satisfaction for your paines.

The two smaller Tracts at the end, are of good use to those for whom they are intended.

In the first the Reverend Author undertakes a good Office, which is, to become Umpire betwixt dissenting Brethren; Next to their not falling out, the best thing is to agree: I have often thought, that if men did more attend to the interests of grace, and were lesse particular in their ends, the quarrells about the way would not be so endlesse.

As to that latter Tract, about the
Magistrates

Dedictory.

*Magistrates power in matters touch-
ing the first Table; Of late dayes it
bath fallen much under Question;
wise and good men who have attend-
ed to the Scripture with a single eye,
have looked upon the Magistrate as
The Minister of God, a revenger
to Execute wrath upon him that
doth EVILL, Rom. 13. 4. un-
der the name of Evill comprehending
* whatsoever is committed about ho-
ly things: Children are command-
ed obedience to their Parents in all
things, Col. 3. 20. + All things,
comprehend holy things, and the
command of a father is lesse then that
of the Supreme Magistrate.*

*That which relates in this little
Book to the Covenant of Grace, I com-
mend to your speciall meditations;
every truth hath its value, but not of
equall concernment unto all.*

*Amongst all the parcells of sacred
Word, none more justly challengeth
our serious study, and affectionate in-*

The Epistle

quisition, then this mystery that hath been hid from ages and Generations, Colos. 1. 26. comprehended in the Covenant of Grace, which is a Constellation of great and precious Promises, communicating the most beneficiall influences of rich, everlasting and undeserved mercies, by Jesus Christ the Mediator of this Covenant, to the needs of lost, heavy laden sinners.

This is the City of Refuge, and surest Sanctuary, to which distressed soules have alwayes fled, and found security when the billowes and the waves of temptation have beat upon them; here they have successfully cast the Anchor of their hopes; for The Mountaines shall depart, and the hills be removed, but my kinde-nesse shall not depart from thee, neither shall the COVENANT of my peace be removed, saith the Lord that hath mercy on thee. Oh thou afflicted and tossed with tem-

Dedictory.

tempests, and not comforted, I will, &c. *Isai. 54. 10, 11, 12.* They onely know how much sweeter then the honey and the Honey-comb, the * large contents of the Covenant of Grace are, who have tasted the grace of that Covenant.

The spirituell sense which you have of these things, hath been so rightly exercised, that your experience exceeds all the Arguments of knowledge that I am able to administer. But this Covenant being our Grand Charter, and the great reason of our hopes for another life, I refer you to the perusall of the following Treatise, and shall in the mean time bespeak a blessing from Heaven upon your meditations in it.

I Question not but still you pursue that thriving course in Religion, which many are wanting to themselves in; and that is to keep off from unedifying disputes and Questions, which have added nothing to

* *Gen. 32. 9, 11.* *Esau* looks upon his substance, and saith,

לֹא יָרַח לִי מִן הַיּוֹם וְעַד הַיּוֹם *וְעַד הַיּוֹם* I have much, or abundance.

Jacob looks upon his portion in *Seir*, &c. saith,

לֹא יָרַח לִי מִן הַיּוֹם וְעַד הַיּוֹם *וְעַד הַיּוֹם* I have all things.

Thus it should be translated.

The Epistle

Christianity, but discord, scruple, and a losse of the vitalls of Godliness, besides the expence of precious houres, which you have improved to more considerable advantages. You run well, let nothing hinder you.

Hold fast that which you have wrought, that you may receive a full reward : Live as much as you can to the interests of another world ; For the Land of IMMANUEL is an excellent soyle, the purest aire is above, where the Spirit breaths freely, and the soule injoyes a condition proportionable to it selfe, in as much as nothing can fit it, but that which bears some similitude to its being.

Your warfare is not yet accomplished, as you must wastle with God by prayers, so you must wastle with principalities and powers + A-BOUR [or because of] heavenly things ; The nature of Satan is to tempt, and we have that in our natures

+ in lxx
parlois de
supercelesti-
bus Eph 6.
12. vide
Mat. 10. 32
et quod est

Dedicatory.

tures fitted to comply with any ^{temptation} ^{temptation}: Let him be conquerour, ^{or conquered}, he is restlesse: He ^{may goe away for a season, till God} is pleased to let out his chaine, and ^{then he comes againe.} Be we faithfull ^{to the death, and there is a Crowne} of life provided for us. Now the God of all grace, who hath cal- ^{led us into his eternall glory by} Christ Jesus, after you have suffered a while, make you perfect, stablish, strengthen, settle you. *So prayes*

Your very much obliged Friend

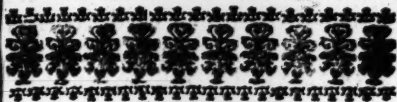
in the bonds of the Gospel.

W. RETCHFORD

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TO THE READER.

Neither Author or Matter may tend to commend any Treatise, I might take occasion from both these respects to speak to the *high* commendation of all these three ensuing Treatises; the *Authors* of them being such as whose commendations are in the gates of all the daughters of *Zion*, and therefore need not Epistles of Commendation from any others. The Name of Mr. *John Cotton* (the Author of the two former) being like a precious Ointment powred forth; and although his
blessed

To the Reader.

bleſſed ſoul be now amidſt the ſpirits of juſt men made perfect in the heavenly *Jeruſalem* that is above; yet his holy works and labours left behind him, doe (and I truſt ever will) ſpeak to the Saints, to the Churches here below, both in the preſent and alſo future Generations yet unborn. Neither doth the other (*viz.* the third, that concerning *the Power of Magiſtrates in matters of the firſt Table*) ſeem to claim any lower deſcent, being indeed a *Reſult of a meeting of divers reverend and godly Elders of ſeverall Churches in the Maſaſchuſets Plantation in New-England*, An. 1646. where both the head and heart of the fore-named reverend and precious man was alſo preſent, amongſt thoſe approved workmen who need not to be aſhamed.

And as for the *Matter* which they do treat of, 'tis the eſta-
bliſhment

To the Reader.

ment of Peace both *Spiritnall*, viz. of a beleeving soul with the Lord in the *Covenant* of Grace, as in the first Treatise: and *Ecclesiasticall*, viz. between the Brethren and Churches of the *Presbyterian* and *Congregationall* way, as in the second: and also *Politically*, viz. between Magistrates and people in point of power and *Jurisdiction*, about matters belonging to the first Table, as in the third Treatise. How well these things are here spoken unto, I shall willingly leave to the godly and learned Readers to judge.

I shall only desire to give a brief account of the publishing of them to the world, that the Reader may undoubtedly assure himself that these are neither spurious Copies, nor surreptitiously put forth.

The Treatise of the *New Covenant* having been taken from
the

To the Reader.

the Authors mouth in Preaching, was afterward presented unto him with desire of his perusal and emendation of it; which being done (and indeed the interlinings of his owne hand doe plainly testifie his correcting of it) he delivered back, not long before his death, into the hands of a Gentleman, (one of the Church in *Boston* there) who coming over hither, and being about to return, left it with me to take order for the Printing of it.

That of the *Queries* I had from the Reverend *Author* himself (my most Honoured friend) in a letter from him, with liberty (if it might be thought meet) of publishing of it: At my coming over from that Country (which was about a year before his death) he delivered unto me the same for substance, but in another *Form*, viz. in 12 *Propositions*, and therefore

To the Reader.

therefore did then expresse his unwillingness to yield to the impression of them (being moved thereunto by a Reverend Elder then present with us) by reason (as he said) they were set down by way of Propositions ; but afterward the Lord having directed him to mould them into another model (turning the twelve Propositions into eleven Queries) he was pleased to send them over unto me as here they are presented. He was a man of peace, of a very sweet spirit, and had a speciall faculty of composing differences in the judgements of Brethren : and thus much I shall crave liberty to testifie of him, that, beside the multiplicity of occasions which was constantly upon him, he was not without care about the Peace and welfare of the Churches abroad; and not, withstanding his so vast a distance
in

To the Reader.

in body from the Churches and Saints in his Native Countrey, yet he had great thoughts of heart for the *Division* of his Brethren here, being seriously studious how to compose and heale their breaches: He hath sometimes said unto me being privately together, *Brother I perceive there is a great gravamen which the one party is much offended at with the other, I pray let us study how we may ease and remove it.* From that solicitous care it was that he drew up these 11 *Queries*, unto which (may it be without offence) I shall be bold to add one more to make up the number even and round, the which I doe presume that our Reverend and honoured friend would not have been averse unto, had he been on earth, to have been consulted withall.

The

To the Reader.

The third and last Treatise, being *The Result of a Synod at Cambridge* (as 'tis titled by the Copy come to my hands) was lately sent over unto me from a Reverend Friend (one that was present at that Assembly) desiring mee earnestly (intimating also that 'twas not his owne desire only) to procure the Printing of it, as conceiving it might prove very usefull for the present season.

Now these three little Treatises being in mine hand (through providence) together, and each of them somewhat too small to put forth severally, I was the more willing (especially apprehending them not to be altogether heterogeniall) to joyne in one small Volume, and as they came from one and the same place, so to send them forth as
a Com-

To the Reader.

**Companions together: and oh
that the presence and blessing of
the Spirit of Christ may go along
with them, making them usefull
and profitable unto the Readers
or Hearers of them!**

THO: ALLEN.



BOOKS

Sould by *John Allen*
at the *Rising Sun* in
Pauls Church-yard.

Nova Testament. Beza.
fol.

Doctor *Holdsworths* Works,
compleat. 4°.

Mr. *Caryl's* fifth Vollume, on
Job. 4°.

Mr. *Greenhil's* second Voll:
on *Ezekiel.* 4°.

Gospel-Liberty, by Mr. *Cra-*
dock. 4°.

Mr. Lockiers Works.	4°.
Andrew's Catechisticall Do-	
ctrine. 8°.	
Simpson of Justification.	8°.
Ainsworth's Communion.	8°.
Ainsworth's Arrow against I-	
dols.	8°.
Welch Testament.	8°.
The Saints Desire, by Samu-	
el Richardson.	8°.
Gaule of Witches.	8°.

The Contents of the Treatise concerning the Covenant.

Doct. **T**hat God in the Covenant gave himselfe to be a God unto Abraham and his seed, and received Abraham and his Seed to be his people, and took Christ to be the Mediatour and Surety of this Covenant between both.

Page 4.

In which are these 3 things.

1 That God gave himselfe to Abraham to be a God to him and his Seed. 5.&7.

Here is considered,

1 What 'tis for God to give himselfe to Abraham. 7.

Viz. 1 The whole nature of God in his Persons and Attributes. 8.

2 All the Ordinances, Creatures, and works of God. 10.

2 The Order of Gods giving in the Covenant. 14.

Viz. 1 God doth first give, and not the Creature. ibid.

2 God also is the first thing that is given. ibid.

a 3

3 The

The Contents.

3 The Manner of giving, viz. freely and
forever. 15.

Obj. But the Lord required that he should give himself back again. **Answered,** 16.

Obj. The Lord required him to circumcise
his Seed, answered. 17.

2 How the Lord doth take Abraham
and his Seed to be his people. 5. & 19.

By preparing them \int Bondage. 20.

by a spirit of } **Burning.** 21.

By taking possession of them by his spirit. 24.

Convince the soule of
unbeliefe. 25.

Which spirit doth } Work Faith, and unites
to Christ by some Pro-
mise of grace. 26.

Q.1, Whether may not true Faith be built
on a Conditionall Promise, answered.

29. See 56.

*From Union followeth Communion
with Christ in all spiritual Blessings. 31.*

Relative, as { Adoption } ibid.
 { Justification }

Viz. } Positive, wrought in us, as
Sanctification. 34

Glorification. 35.

3 How the Lord did constitute Jesus Christ
to be the Mediatour of the Coven: 7. 36.

By receiving him, the Son of the Virgin Mary,

The Contents.

Mary, to be one person with the second in the Trinity. *ibid.*

By giving him to be a Covenant or a Mediatour of it,

In filling him with all fulnesse, to be a King, Priest, and Propbet. 37.

In his performing whatever is required on our parts. *ibid.*

Use.

(1 It teacheth the difference between the Covenant of Works & of Grace. 39.

1 In the one, all is given upon the condition of obedience; in the other not. *ibid.*

2 The Covenant of Grace is built upon a free Promise of Grace, the other upon something else, as Ordinances, Duties, &c. 40.

3 In the Continuance: the Benefits of the one (as Justification and Sanctification) doe abide, the other not so. 42.

Two sorts of Hypocrites have a kind of Sanctification.

Viz Washed Swine, and Goates. 44.

The Goates fall short of Sheep in two things. 45.

1 Goats are Capricious, affecting animosity. *ibid.*

2 They are Rankish, not having the sweetnesse of sheep. 47.

4 In

The Contents.

4 In respect of the Mediator, both of the one and the other. ibid.

2 It yieldeth an Argument against the Body of *Arminianisme*. 48.

3 Gods people are to respect them that are under a Covenant of *Workes*, and not be hopelesse of their Salvation. 49.

4 It helps to clear sundry Questions about the Covenant. 51.

1 Qu. What is the first Gift that ever the Lord giveth to the Elect? 52.

Ans. He giveth Himself, and not saving Preparations first. ibid.

2 Qu. Whether are the Blessings of the Covenant given before faith to apply them? 55.

Ans. The Spirit is given to work faith. ibid.

3 Q. Whether the Promise wherein the Lord giveth Himselfe, be absolute or conditionall? 56.

Ans. 'Tis absolute. ibid.

4 Qu. Whether a mans Union with Christ may be evidenced by his Sanctification? Answered in foure Propositions. 58.

1 Propof. That a Sanctification which the Terrours of the Law may produce, is no evidence

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evidence of Union with Christ. Ibid.

Here three things are to be attended
unto concerning Sanctification. 60.

1 The Root from which it springeth. 61.

2 The Rule by which 'tis guided. 67.

3 The End at which it aimeth. 70.

2 Propof. That true Sanctification is
many times dark unto a Christian. 74.

3 Propof. That true Sanctification is
not discernable before Faith be discerned. 75.

4 Propof. There is a reall Difference
between legall and Evangelicall Sancti-
fication; and wherein it lyeth. 77.

5 Qu. Of what use are Promises (e-
specially Conditionall) if not to bring us
unto Christ? 86.

Ans. There is a three-fold use of them.

1) Before Union with Christ, both for
Doctrin. 87.

Instruction. 88.

Exhortation. 89.

And a three-fold Effect also the Promi-
ses have before Union.

Illumination. 90.

Viz. Of { Affection, to despise all other
things. ibid.

Conviction, so as to leave with-
out excuse. 91.

2 In

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2) In our Union with Christ. 92.
 3) After our Union with Christ, and
 that many wayes. Viz.

1 For Doctrine, that all treasures are
 in Christ. 96.

2 For Instruction where to looke for
 Qualifications. ibid.

3 To stir up to Prayer. 97.

4 To help to discern our spirituall estate.
 98.

5 To worke the Qualifications and
 Conditions of the Promises in us. 100.

6 To provoke to such Duties as to
 which blessings are promised. 101.

7 To strengthen Faith. ibid.

6 Q^y. To what use then serveth the
 Law of God, which requireth such and such
 Conditions in us? Is not this to make
 it voyd unto Christians, as if they were not
 under the Law at all? 106.

Ans. 'Tis of speciall use both unto them
 that are

{ Elected, to make them
 Carnall, either { see their sin. 108.
 { Not Elected, to barden
 { them. 111.

Both by { Obedience to it. 112.

their { Comfort in their Obed: ib.

Spirituall; being under the Rule of

R. 114. And

The Contents.

And the effects of their subjection to it,
are,

1 They feele the Fatherly displeasure of
God for their transgressing of it. 119.

2 They beleewe Gods gracious acceptance
of their Obedience unto it. 120.

3 A Christian is not under the Law,
i. e. under the Covenant of it; so as he is
not to

1 Look for life by his Obedience, nor
to fear condemnation by the breach of it. 124.

2 Seek for any blessing from his obedi-
ence, nor fear any curse from his disobe-
dience. 128.

3 Look for Conjugall
{ Comfort, from his Obedience }
{ Divorce, from his Disobedience } 130.

4 Claime his right to any Conditionall
Promise by his Obedience.

5 Deny himselfe the Blessing of the Promise
because of his disobedience. 132.

Hence therefore

1 Let none accuse the Doctrine of the
Covenant, of Antinomianisme. 134.

2 The Servants of God may see how far
they are freed from the Law. 136.

3 Men may come to have some discern-
ing of their spirituall states. 137.

4 Gods

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4 Gods people may learn how to build
their Faith and Hope. 138.

7 Qu. If God gives Himselfe, and so
if his Holy Spirit be in us, what need we
Gifts or Grace to work by? 141.

Ans. 1. We cannot see God without the
same. 143.

2 Thereby we are made fit Temples for
the Holy Ghost. 145.

Qu. But if there be Gifts of Holinesse
in us, then what need the Holy Ghost to
dwell in us? ibid.

Ans. 1 To keep those gifts in us. 146.

2 To act them in us. 147.

3 To witnesse to us by them, to our com-
fort. ibid.

Qu. How are we to imploy the gifts of
Sanctification in us? 150.

Ans. 1 See that we receive them from
Christ, and that Christ be all in all in them.
ibid.

2 Trust not on them. 152.

Either } The performance of any duty. 153
for } Justification from them. 160.

3 In point of witnesse, and how. 161.

4 In point of rejoycing. 162.

5 We are to grow up in them to perfe-
ction. 164.

9 Qu. How doth God give Himselfe
to

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to be a God Covenant with us? 170.

Ans. 1 He gave his Son out of his bosome for our Redemption. 171.

2 He giveth us unto Christ, and Christ unto us. 173.

Qu. How doth the Father give, and call us to Christ? 174.

Ans. By his } Word. ibid.
 } Spirit,

Of } Bondage. 175.
 } Burning. 177.
 } Adoption. 184.

Hence we may learne to discerne how we came to saving fellowship and union with Christ. 192.

There are foure sorts that fall short of this Union with Christ. ibid.

Viz. Such as

1 Doe blesse themselves in regard of outward blessings. ibid.

2 Find comfort in their Reformatiōs; ibid.

3 Rest in a Faith of their owne making 193.

4 Waite upon Christ for Faith in their owne strength. 195.

F I N I S.



Some Faults to be Corrected by the Reader.

In the first Treatise.

Page. Line.

- | | | |
|-----|----|--|
| 1 | 16 | read through. |
| 11 | 25 | read <i>Eschol.</i> |
| 29 | 14 | for penitent, read president. |
| 31 | 2 | blot out <i>is it.</i> |
| 33 | 22 | after <i>us</i> , make a period. |
| 38 | 18 | for persons, r. person. |
| 43 | 26 | r. <i>their.</i> |
| 44 | 22 | r. <i>Hypocrites.</i> |
| 46 | 23 | for receive, r. receive. |
| 48 | 1 | for <i>the</i> , r. <i>their.</i> |
| 49 | 21 | for <i>it is</i> , r. <i>is it not.</i> |
| 51 | 3 | r. <i>presidence.</i> |
| 53 | 2 | after <i>Christ</i> , make ? |
| 60 | 7 | for attained, r. attended. |
| | | last line but one, r. <i>no case.</i> |
| 71 | | last line, in the marg. for <i>Answ.</i> r.
<i>Quest.</i> |
| 77 | 2 | for <i>exposit</i> , r. <i>proposit.</i> |
| 133 | 10 | after 9, 10. make) |
| 150 | 10 | in the marg. for <i>Quest. 3.</i> r. <i>Quest.</i>
8. |
| 197 | 11 | for <i>a as</i> , r. <i>as a.</i> |

Page. Line.

In the second Treatise.

- | | | |
|----|----|--|
| 8 | 18 | for <i>at</i> , r. <i>an</i> . |
| 14 | 23 | for <i>quickly</i> , r. <i>quietly</i> . |
| 19 | 8 | r. shall not be be bound |
| 20 | 6 | after <i>abide</i> make this point ? |

In the third Treatise

- | | | |
|----|-------|---|
| 6 | | last line but one, make a period after <i>allow</i> . |
| 10 | 27 | r. <i>finde</i> . |
| 14 | | last line but one, for <i>at</i> , r. <i>of</i> . |
| 20 | 16 | for <i>strained</i> , r. <i>restrained</i> . |
| 21 | 26 | for <i>and</i> , r. <i>an</i> . |
| 32 | 11 | for <i>speaks</i> , r. <i>seeks</i> . |
| 38 | 8 | r. <i>life</i> , making wounds and marks. |
| 52 | 2 | after <i>to</i> , make a comma. |
| | 3,4,5 | blot out all in the parenthesis. |
| 55 | 3 | for <i>aris'd</i> , r. <i>ariv'd</i> , |
| 59 | 24 | for <i>for acts</i> , r. <i>of acts</i> . |
| 63 | 12 | for <i>non coactive</i> , r. <i>not coactive</i> . |

T H E

34

The NEW
COVENANT,

OR,

A Treatise, unfolding the order
and manner of the giving and
receiving of the Covenant of
Grace to the Elect.

As also:

*Shewing the difference between
the Legallist and the true
Christian.*

Being the substance of sundry Sermons
Preached by

M^r COTTON

At Boston in New-England, some years since,
and corrected by his owne hand, not
long before his death.

LONDON: Printed by M. S. for Francis Egles-
field, & John Allen, at the Marigold, and Ri-
sing Sun in St. Pauls Church-yard. 1654.

THE NEW
COVENANT

A TRACT containing the
most important parts of the
Covenant of Grace, as
revealed in the Holy Scriptures.

Shewing the difference between
the Old and New Covenants,
and the manner of their
fulfillment.

M. COTTON

At B. from a Manuscript of the
original of the Covenant, not
found before his death.

LONDON: Printed by M. S. at the
Print of St. John's Church, at the
Sign of the Anchor, in the Strand, 1684.



The NEW
COVENANT,

O R,

A Treatise, unfolding the order
and manner of the giving and re-
ceiving of the Covenant of Grace
to the *ELECT*.

ACTS 7. 8.

*And he gave him the Covenant
of Circumcision.*

His blessed Servant of God,
Steven, being called to ac-
count concerning what he
had sayd touching Jesus
Christ his destroying the Temple, it is
the scope of his whole discourse thro-
out this Chapter, to justify the doctrine
that he had taught; that though Je-
sus of Nazareth should destroy that
place, yet in so teaching he taught not
blasphemy. And this he doth (in way

of an holy History or Narration) make evident in the first place from the sweet communion which their Fathers had with God, before either Temple or Tabernacle was built; and if so, then he would not have them look at it as unsafe for them, or as an utter ruine to Religion, if that both the Temple and the Ordinances of the Temple were destroyed in themselves, and fulfilled in him. And first, the passages of *Abrahams* communion with God, *Steven* doth relate and maintaine, before any of *Moses* his Customs were knowne.

God did effectually call him, which call he did also obey (*ver. 2, 3, 4.*) though as yet he knew no Circumcision.

God giveth him a tryal of his faith, wherein he found *Abraham* faithfull, *ver. 5, 6, 7.* God promised to give him the Land of *Canaan* for a possession, but he gave him not a foots breadth. He promised to give it unto his seed, when as yet he had no Child: and when God gave him seed, yet they should sojourn in a strange Land, and be in bondage 400 years.

God gave him the Covenant of Circumcision,

of the New Covenant.

circumcision, in the words of the Text; and *Abraham* in the strength of the blessing of God begate *Isaac*, and Circumcised him according to Gods direction, and all this before *Moses* gave any Ordinances unto them to keep, and before either Temple or Tabernacle was built. From hence we have heard, That the soule may have very spiritual and gracious communion with God, before it partake in Church-fellowship, or in any Seale thereof; for *Abrahams* faith was thoroughly tryed, before he had the Seale of Church-Covenant given him. We heard also this propounded, which is the words of the Text, that God gave unto *Abraham* the Covenant of Circumcision; which Doctrine doth imply in it four principall parts, all of them serving to clear *Stevens* meaning, and to prove his scope.

1 The Author and manner of dispensing it, God gave: so it was by gift.

2 The Articles of it; and they are to be inquired into.

3 The Confederates; and they are expressed, God on the one side, and *Abraham* and his seed on the other side.

4 The Seale of it, Circumcision, which

Mr. Cotton's Treatise

was the Scale of Church-Covenant.

These four parts doe yeeld unto us so many Notes. The first of them was formerly spoken unto in the last point formerly handled: Now for the second and third parts, to wit, the *Articles of the Covenant*, and the *Considerates*, we comprehend them both in this one Note.

Doctr.

That in the Covenant which God made with Abraham, he gave himselfe to be a God to Abraham, and to his seed, and received Abraham and his seed to be a people unto himselfe: and the chiefest of this seed, the Lord Jesus Christ, he took to be the Mediator or Surety of this Covenant between th. in both.

This is the sum of the Articles, and of the Considerates: What the Articles be, is not here mentioned, but Gen. 17. 7. they be (for to speak of Circumcision before a Covenant, it is but a scale to a blank) where the Lord expresseth himselfe, thus saying, I will establish my Covenant between me, and thee, and thy seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and unto thy seed after thee. As for other parts of the Covenant, they

of the New Covenant.

they were more properly unto *Abraham* himselfe, as to be exceeding fruitfull, to be the father of many Nations, those things were more peculiarly proper unto *Abraham*, though they have a morall and universall use and force in all the faithfull, whom the Lord doth make fruitfull, and giveth them a naile in his Tabernacle. In the Covenant these three things are implied.

1 God gave himselfe to be a God unto *Abraham*, and to his seed. This is such an Argument as the strength and wisdom of men and Angels cannot unfold: It is a Catechisme point, and by way of Catechisme to be opened (as the Lord hath revealed it) I mean, plainly and familiarly.

2 God did receive *Abraham* and his seed to be his people, this is implied and necessarily inferred by the Rule of Relatives; for if God doe give himselfe to be a God unto *Abraham*, and to his seed, and doth not expressly prerre-quire it of *Abraham* and of his seed, that they should give up themselves to be his people; then it must of necessity follow, that the Lord will undertake to receive them to be a people

unto himfelfe, and prevent them in that grace, and fo he will performe both his owne part of the Covenant, and *Abrahams* part alfo; according to what we read, *Deut.* 7. 6, 7, 8. when as they were in a Land of Idols, and the Lord lifted up his hand to have deftroyed them there, yet he remembered and wrought for his own Name fake: fo that though they were far off, yet the Lord (to make good his Covenant) brought them out of *Ægypt*, and fo from one Covenant to another; by all which things it doth appear, that the Lord will keep our part of the Covenant alfo; and this is neceffarily implied, in that he promifeth to be a God unto *Abraham*, and to his feed; and there is no exprefle Reftipulation pre-required on *Abrahams* part. We fee this likewise held forth, *Deut.* 29. 1. 13. where the Lord entreth into another Covenant with them, in the Land of *Moab*, beftides the Covenant which he made with them in *Horeb*, and in this Covenant he doth eftablifh them to be a people unto himfelfe, as well as give himfelfe to them to be thir God, *verf.* 13. and as God required it of them

of the New Covenant.

7

them, to circumcise the outward man, even the foreskin of their Children, so he will also circumcise them, taking possession of them, and circumcising their hearts, and taking away the stonyneſſe of them, and so fit them to be a Temple for himselfe to dwell in.

3 The Lord in this Covenant taketh the chiefeſt of *Abrahams* ſeed, even the Lord *Jeſus Chriſt* to be the Mediator and ſurety of the Covenant, and unto him doe all the Promiſes belong: ſo the Apoſtle doth expound it, *Gal. 3. 16.* — and ſo by him are all the Promiſes and bleſſings of the Covenant conveyed unto *Abraham*, and to his ſeed (his faithfull ſeed) all the world over, and therefore he is called the *Mediator of a better Covenant*, *Heb. 7. 22.* meaning of the Covenant of Grace, *Heb. 8. 6.* Theſe three things doe containe the ſum of the Covenant of Grace, and of the Goſpel of *Jeſus Chriſt*, and would therefore be plainly diſcovered unto Chriſtians, as,

1 What is the meaning of this, that God gave himſelfe unto *Abraham*.

2 How doth he take *Abraham* and his ſeed, and make them his people.

3 How

3 How doth he take Jesus Christ and make him the Surety of the Covenant between them both; for the Covenant is established, and so is a sure, firm and everlasting Covenant. Now in this gift that God gave himself unto *Abraham*, observe three things.

- 1 The Blessing given.
- 2 The Order in which it was given.
- 3 The Manner of giving it.

In the *blessing* given: When God doth by Covenant give himself to be a God, it doth imply two things.

1 That God doth give Himselfe, the Father, the Son, and the Holy Ghost, the whole Nature of God and all the Persons: the God-head, with all the Attributes of that Nature, and all the Offices of those persons; for it is not a confused God that vanisheth away in a generall imagination, but God distinctly considered, in his Persons, Attributes, Properties, &c. Thus the Lord giveth himselfe to *Abraham* and to his seed, *I will be a father unto you*, 2 Cor. 6. 18. and that is not spoken unto the *Jewes* onely, but unto all the *Israel* of God: He giveth the Son also, *Isa. 9. 6. Job. 3. 16.* And for the Holy Spirit,

of the New Covenant.

Spirit, Jo. 16. 7. 13. Isa. 59. 21. This is my Covenant with them saith the Lord, My Spirit that is upon thee, and my words that I have put into thy mouth shall not depart, &c. And this is it which the Apostle also saith, Gal. 4. 6. Thus the Lord giveth himselfe unto his Servants from one Generation to another. If therefore the Lord, God the Father give himselfe, he will not be wanting to draw his people unto the Son, Jo. 6. 44. and what is the chief busin:se and work that the Son hath to doe about us? No man can have fellowship with the Father, but he must have fellowship with Jesus Christ, so our Saviour himselfe saith, John 14. 6. No man can come unto the Father, but by me: This therefore the Lord Jesus Christ will doe for all the elect seed of Abraham; he will open their eyes to see, that the Father did not draw them to damnation or utter desolation (though at first that be their greatest fear) but unto salvation by him. This hath he promised to doe, and if it be the work of the Spirit of God to establish us both in the Father and the Son, then will he convince the world of sin, of righteousness, and

and of judgement, John 16. 8, to 11. and so will establish our hearts in the comfort of the Lord our God; and this is that which the Apostle prayeth for the *Ephesians*, Chap. 3. 16. Hence it cometh to passe, that what the Lord would have us to doe, he is present by his Spirit to teach us, and to strengthen us, and so to doe it for us. All these things doth the Lord work for *Abraham*, and for his Elect seed: So that look what is meet for a Father to do, or for a Brother to doe, or for the Spirit of God to doe, that will the Lord doe unto his elect ones; and so he giveth all his attributes, and they are even God himselfe; and therefore when *Moses* desired to see his glory, and he desired it from the grace that God had shewed him, *Exod.* 34. 6. the Lord proclaimed his Name before him, *Jehovah, Jehovah, strong, mercifull, and gracious, &c.* Thus doth the Lord give himselfe, and all the Persons in the God-head (as they are truly called) and Attributes, they are no more, nor no other then God himselfe.

2 And as God himself is implied; so when God is given by Covenant, all the
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the Ordinances and Creatures, and works of God are given also, for so it was in all Covenants of old time; when *Jebosaphat* maketh a Covenant with *Abab* King of Israel, *2 Kings 22.4.* then *I am as thou art, and my people as thy people, and my Horses as thy Horse,* and all that he hath is for *Abab's* service, as the King goeth, so goeth his strength; so thus it comes to passe, that if the Lord of Hosts be for us, and give himself unto us, then also he gives unto us his Eternall Election and Redemption, and whatsoever he hath wrought for the salvation of his Elect; He hath not so dealt with any Nation (*Psal. 147. 20.*) but only with the Israel of God, unto them hath he given his Laws and shewed them his judgements: And for his Creatures, they are all given to be for his People, to whom he hath given himself. If God be a God unto *Abraham*, then shall all Gods people be for him, *Melchisedeck* shall blesse him, *Anner*, *Efbcot*, and *Mauve*, shall be Consecrates with him; the Sun, Moon, and Stars shall fight in their courses for the people of God; the Sea shall give way to passe through it on dry ground,

What

What did you ye streams of Jordan to goe back? Why, all the Creatures of God must stoop unto the people of God w^h he is in Covenant with them. This is that which the Lord promisseth unto his people, *Hos.* 2. 18. to 22. when the Lord shall marry them to him in faithfullnesse; and *1 Cor.* 3. 22. This is the large gift of Gods Covenant. Nay, and which is wonderfull and beyond all comprehension, when I say, all the Creatures and Ordinances of God are ours, the very expression of the phrase doth imply that the Lord giveth himselfe to be the staffe and strength of them; so that you shall see the presence of God in them, he will not only give a man wife and children, and Ordinances, and providences, but he will be in all these, and blesse his people in the enjoyment of them all, so as that they shall enjoy God in all. *Psal.* 16. 5, 6. *The Lord is the portion of mine inheritance.* He saw the Lord in what he did enjoy, and when he had any thing it was in God, & when he wanted any thing it was supplied in him. The like did Jacob find, when his brother Esau came against him with 400 men, and the

the Lord turned him from the fierceness of his wrath; here was the Covenant of Abraham, the Lord gave him the mouth, and arms, and tears of his brother Esau: what saith Jacob to all this? Gen. 33. 10. *I have seen thy face as though I had seen the face of God.* He saw the power and mercy of God in changing the countenance of his elder brother; and that is it which sweeteneth all that a man doth enjoy, the loving-kindness of God in all, is the blessing of all; and this likewise doth Jacob acknowledge, Gen. 33. 5. *These are the Children which God hath graciously given thy Servant;* and so he looked at them as Gods wives, and children, and servants, and Cattell; and this is the very life of the Covenant of Grace, when as the Lord is wrapped up in all his blessings, when as he giveth himselfe, and in himselfe his Christ, & in Christ Peter and Paul and all things unto his Church, 1 Cor. 3. 22, 23. Rom. 8. 32. This is the maine thing given, God himselfe, the God of the Covenant, his Persons, Nature, Ordinances, Providences, and now Abraham is made the Lord of the world: and so the Apostle

He doth interpret it, *Rom. 4. 13.* the Promise that he should be Heire of the world, &c. and this is that which Abraham did receive in receiving the Lord to be his God.

2 In the Order of giving the Covenant, there is something to be observed.

1 God giveth first, and not the Creature, it was not Abraham that gave unto God first, for which of all the Creatures shall offer a Covenant unto the Mighty God? *Rom. 11. 35.* the Lord hath the preheminance in giving, for what should Abraham give unto God, if God give not something unto him first? He is the first giver.

2 He is also the first thing in order that is given; for, doth he give the world first, or Ordinances first? or any other spirituall or temporall blessings first? No doubtlesse, the Lord is the first thing that he giveth by his Covenant, and with himselfe all things else also, *Rom. 8. 32.* And there is the precedency of Jesus Christ, he is given, and in him all spirituall blessings, as the Apostle saith, *Ephes. 1. 3.* and this for the order of Nature in giving the Cove

Covenant: not Obedience first, nor Faith first, nor any thing else first, but himselfe is *Donum primum & primum*, and in him, all his goodnesse, *Exod.* 33. 19.

3 For the *Manner* of giving; in that he giveth himselfe, there is implied both the freedome and eternity of the gift, firmnesse therefore and that unto eternity. In that he giveth himselfe, it must of necessity be done freely; for what can any Creature give to purchase God? If a man could give thousands of worlds they were not enough to purchase or redeem one soule; and if he had millions of worlds to give, what were they all to purchase so great a gift as God himselfe is? Therefore it must needs be of free gift, for the Creature can doe nothing to prevent God. God indeed may give with a purpose to receive back againe, as God doth require this of *Abraham*, that he should have no other Gods before him, &c. *Gen.* 17. 1. But though *Abraham* shall performe this and all the Commandements in an Evangelicall manner, yet God himselfe doth undertake in this Covenant to be the Author and

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finisher

finisher of this his faith and obedience, Heb. 12. 2. And this doth argue the marvelous freedome of the Covenant of Grace, for the Lord offereth it out of his grace without the foresight of faith or works, for he undertaketh to give both will and deed of his good pleasure, Phil. 2. 13.

Object.

But it may be said, *Did not the Lord exact it that he should give himselfe back againe? or else God would not give himselfe?*

Ans.

Truly then the Covenant had not been of free Grace, but as you see sometimes great Princes will take in a Neighbour Nation into League with them, and not tell them of it: so doth the Lord deale with his Elect ones, otherwise he should not at all intend it, nor ever give himselfe unto us, for we are not able to give our selves unto him, for if *Abraham* did give himselfe, it was because God did take him first, and therefore it is that the Apostle telleth us that the Lord took hold of *Paul* that he might take hold of the Lord, Phil. 3. 12. *I follow after, if that I may &c* Deut. 32. 6. If we give up our selves unto the Lord, it is because the Lord hath taken

taken hold upon our hearts first.

But doth not the Lord require of him to Object.
Circumcise his seed the eighth day?

So he doth indeed, but the Lord giveth him that also: God the Father seeth it needfull for the confirmation of their Faith, and their everlasting salvation, therefore he giveth him Circumcision, and giveth him the grace to circumcise his Children: I think indeed the Lord doth call for many things under a Covenant of Grace, but so as that the Lord

1 Worketh those things in them out of Grace, not give Grace out of works:

2 He will have them know, that those things which they work are nothing without the working of his grace. It is true, *Abraham* may circumcise *Isaac*, but who shall circumcise the heart of *Isaac*? It is a small matter to circumcise the flesh: so it is a small matter for us to baptize with water, but who must wash us from our sins, save only the Lord our God? So that he doth secretly intimate, that what his poor servants doe outwardly, he would doe it in effect. The Children

of Israel shall at the Lords Commandment march about the City of Jericho seaven dayes together, and not speak a word, and hereby the walls of the City shall fall down flat : of what use were these weapons to such an end? what would the Lord shew his people hereby? hereby he teacheth them to know by what ability and power to bring mighty things to passe, they shall doe duties as the Lord commandeth them, but he himself shall breath in them to make them effectuall : for though we doe never so much, yet we cannot reach unto the accomplishment of any good thing. *Not by might, nor by strength, but by my Spirit*; The Lord therefore by his Spirit must work all our works for us. Here is the freeness of Gods Covenant, in that the Lord giueth himself first, *Jer. 32 40*. You may speak of Conditions in this kind, but the Lord doth undertake both for his own part and for our parts also : for as the Covenant is free, so the Lord will freely maintaine and preserve all his Elect, and all from the immutable nature of God ; it is not possible that God should lye, *Mal. 3. 6*. Hence springeth

eth our eternity & perseverance (*Rom. 11. 29.*) *Phil. 1. 6.* Though the sence of the Covenant doth require it of *Abraham* to give himself back again unto the Lord, though that be *Abrahams* duty, and the Lord doth intend it, yet his intendment is to imply, that he doth receive *Abraham* and his seed to be his people for ever. *Josb. 24. 3.* Thus (mind ye) the Lord dealeth in the Coven: of Grace, he looketh towards those that look not towards him, as is held forth, *Hof. 3. 3.* where the Lord biddeth the Prophet love a woman that was an Adulteresse, and say unto her, *Tbou shalt be for me, and I will be for thee*; This is a branch of the Covenant, when the Lord doth undertake to receive *Abraham* and his seed unto himself, his giving himselfe unto them doth breed a reciprocall returning of them unto him.

Now it may be demanded, *How did the Lord take Abraham and his seed to be his people?* Quest.

By a double Act, as

1. Of Preparation, not on *Abrahams* part, or on his seeds part, but on his own part, the Lord prepared them.

Answ.

2 The Lord did invest him with the blessings of this Covenant.

1 For Preparation, the Lord prepareth them by a double work of his Spirit, which are manifest in all the seed of *Abraham*, Elc& of God.

1 By a Spirit of *Bondage*, whereby he cutteth off the seed of *Abraham* from all worldly intanglements and delights; thus God took *Abraham*, and brought him from beyond the Flood, and so doth he take men off from their Countreys and Fathers houses, he seperates them from all such things that he might draw them unto himselfe: Thus he dealt with the Children of *Israel*, and called them to be a singular people unto himselfe, and yet but in a Covenant of works, *Deut.* 7. 6, 7, 8. Thus doth the Lord deale with all those whom he receiveth to be a people unto himselfe; and by th's spirit of bondage he draweth them from all their sinfull lusts and passions, so as that they can find no hope of mercy in any thing; and this is properly a Seal of the Covenant of works, as the Spirit of Adoption is a seale of the Covenant of Grace, *Rom.* 8. 15. Now by this

this bondage the Lord first ferreteth home unto the Consciencs of men the weight and danger of their sins, and it is the usuall manner of God to give a Covenant of Grace by leading men first into a Covenant of works (as It is his constant manner to work by contraries) and so to thrust men out of doors that they may have fellowship with himsele at length; I had a gracious father (will the poor soule say) but now I may goe and shake my ears like a poor wretch) for so indeed he is cast out of the Covenant and favour of God to his sense and feeling; but thus the Lord doth even shut him out of doors, that he may open to him another and a better way.

2 The Lord also Prepareth his people by a Spirit of *Burning*, which upon a spirit of bondage he doth shed abroad into the hearts of men: This we read of, *Mal. 4. 1.* It is spoken of the Ministry of *John the Baptist*, which did burn like an oven against all the *Scribes* and *Pharisees*, and left them neither the root of *Abrahams* Covenant, nor the branch of their own good works: he cutteth them off from the Covenant

of *Abraham*, Mat. 3. 9. *Think not to say that you have Abraham to be your father, &c.* and so by cutting them off from the root, he leaveth them no ground to trust on. From their good works the Lord Jesus Christ also cutteth them off, Mat. 6. 2. 5. 16. This was a Spirit of *Burning*, which the Lord conveyed by the Ministry of Christ and of *John Baptist*, to burn up all the Hypocrites like stubble, and the beauty of their works was blasted by it; and this is Gods usuall manner of dealing. Now there are many under a Spirit of bondage, that never came under a Spirit of burning; yet many under a Spirit of bondage doe fear the Lord with some kind of reverence unto his Ordinances; for as an Angel of God they received *Paul*, and yet, for many of them, they were but under the Law, and therefore the Apostle saith, *He is afraid of them lest he hath bestowed his labour in vaine*, Gal. 4. 9, 10, 11. compared with ver. 21. where he saith, *Tell me ye that desire to be under the Law, &c.* A signe that this bondage under which they were, did not onely bind them under fear of wrath, but did bind them also to obey

bey the Ordinances of God with some kind of devout reverence : Now you have many men that rest there, but when the Lord doth carry men further, then he sendeth a spirit of *burning*, thereby to blast all the fruits and branches of their righteousness, and to burn up all, that under a Covenant of works a man hath wrought; and this is that which the Prophet *Esay* speaketh of, *Isa. 4. 4.* that *the Lord will purge away the filth of the daughter of Sion with a spirit of judgement and of burning.* The one is a spirit of sanctification, and the other is a consuming fire, which forceth them not to build any comfort upon any works that they have done. This may Hypocrites reach unto in their judgements, so as that they may be convinced, that they have neither root within them, nor branch growing upon them, and yet in the mean while they may not come unto a Spirit of Adoption, but hereby also the Lord useth to prepare his people. Some bless themselves in worldly courses, and never come unto a spirit of *bondage*: some doe find comfort in their performances, and never saw the vanity of their
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own righteousness, but there are those whom the Lord doth carry further unto a spirit of *burning*, even unto a sensible feeling of Gods wrath burning against whatsoever is as stubble (& such is a mans own gifts, and parts, and worth) so that now the poor soule findeth that he hath no root of any good Covenant, but seeth it to be an outward face of the Covenant that he doth rest upon; and now he seeth no green branch of righteousness remaining, but all is blasted and broken in pieces, according to what the Prophet *Esay* saith, Chap. 40. 6, 7. and so the Lord cometh to leave a man neither root nor branch, for by a spirit of bondage the Lord blasteth all flesh: but when it cometh unto the goodlinesse of flesh, that is consumed by a Spirit of *burning*.

2 As God thus prepareth us for himselfe, so he doth give himself unto us, and taketh possession of us by his blessed Spirit. The Father giveth himself and his Son by his blessed Spirit (for the Spirit it is by which he doth visit the hearts of his people) and this is the main blessing of the Covenant of Grace.

Grace. For the better clearing of it, this may be demanded.

How doth the Lord give himselfe unto his people, and his people back againe to receiue him? Quest.

They being thus prepared, the Spirit of God taketh up his seat in the soule by making it a Temple unto himselfe, in the name of the Father and of the Son, and so are they made an habitation of God through the Spirit, Eph. 3. 22. Gal. 4. 6. And because yre are Sons, &c. where he speaketh not of Sons by actuall regeneration, but by Gods Externall Counsell. The same Spirit is also called the Comforter, whom Iesus Christ hath promised to send, John 16. 7, 8, 9. *If I depart, I will send you the Comforter, and when he is come, he will reprove the world of sin, of righteousness, and of judgement. : Of sin because they beleeve not in me. This the holy ghost convinceth men of, to be the greatest misery of the soule, that they have not beleeved upon Iesus Christ. And look as a Talent of gold or some weighty mettall falling into a Vessell of water, dasheth out all that is in the vessell to make room for it selfe: So* Answ. 1.
the

the Lord Jesus Christ coming into the soule, dasheth out all watry confidences, and maketh room for himselfe, so as that you may say the Eternall God is there; and in very deed, because the heart of man is not onely like unto water, but is hard and stony, therefore the Spirit of God cometh like fire, and melteth the iron stone of the heart, and softneth it into flesh, that now the soul is utterly at a losse not onely in regard of his sins, but in regard of his best works also, and is most of all convinced of his unbeliefe. Now the Holy Spirit of God being thus shed abroad into the heart, at the very first entrance of it into the soule, as it doth chiefly convince the soule of Unbeliefe, so

2 The same Spirit worketh faith in the soule to yeeld himselfe unto the Lord, and the soule being emptied of himselfe, now the Holy Ghost hath infused Faith to receive the Lord Jesus Christ; and this is a true saving work though the soule thinketh it selfe in a very sad condition, that he should so long live without beleeving in Jesus Christ. But he is cleerly convinced what his case is, and how vaine his best works

works are; and he lyeth under this work not onely in his judgement, but in his heart; he now freely submitteth unto the will of God. So that the Spirit of God becometh unto the soul, not onely as a Spirit of *burning* to consume all that is like stubble, but doth also melt the iron-stone of the heart, and softneth it into flesh, that the word may take deep impression in it: Now there is room for Jesus Christ, now faith is wrought there, and now a soule can plead with God by faith in prayer; he seeth there is no former Covenant that he can plead, nor any righteousness of his owne, but such as Hypocrites will quarrell for, and rise up to maintaine, as they did against *John Baptist*, pleading their Covenant and their righteousness; with these things a poore soule is not satisfied, but unto you that feare my name shall the Sun of righteousness arise with healing in his wings, &c. *Mal. 4. 2.* Herein is implied such a reverent fear that dare not disaffect this kind of yeeldingnesse to the Son. In the old Testament it is called *Fear*, in the new Testament it is more generally called *Faith*; yet the Apostle saith,

Rom.

Rom. 11. 20. *Be not high-minded, but fear,* whereby he provoketh them to live by Faith; and indeed it is that, whereby the soule doth yeeld unto the Lord: and this is indeed our *Effectuall Calling*; the Spirit of God taking possession in our hearts, and working this faith in us, whereby we submit unto the Lord. This is that faith in Jesus Christ that maketh us one with Christ, for our effectuall calling bringeth us to be one with him, 1 Cor. 1. 9. *God is faithfull by whom ye are called into the fellowship of his Son Jesus Christ.* This fellowship or communion standeth in two things.

1 In the Unity of the Spirit, 1 Cor. 6. 17.

2 In the receiving of Faith on our parts: so that by beleeving (which is the first thing we doe) we yeeld unto the first work of God; when this stronger man cometh, we yeeld up all our Armour to him, and herein standeth our coming on to be in Christ and in God the Father, by this Spirit of God that taketh possession of the heart, and hath not only burnt up root and branch of our legall righteousness, but hath also melted us unto a soft frame

to yeeld up our selves unto the Lord, and now we are fit for any duty, the Lord having posselt us with his powerfull presence, and this is true spirituall Union between the Lord & our soule.

By this faith the Creature doth yeeld up it selfe unto the Lord, which is also the work of the grace of God in us, having brought us unto holy union with himselfe: Now this faith thus wrought in our effectuall calling, is not built upon any Conditionall Promise (I mean npon any Promise made to any gracious Condition *penitent* in us) nor can it be built upon any, but upon the Absolute free Promise unto the soule, according to what we read, Isa.

43. 22. to 24. *Thou hast not called upon me O Jacob, but thou hast been weary of me O Israel, thou hast not brought me the small Cattell, &c.* In all which we see the absolute freenes of the grace of God. So Ezek. 36. 26. See Calvin
L. 3. p. 111.
c. 2. f. 292

But you will say, *Though some may be converted by such an absolute Promise, yet some mans faith may be built upon a conditionall Promise, unto a gracious condition.* Object.

I pray you consider it: If it bea *Ans.*
condi.

condition, it is to some good Qualification or other, some good work or other of the Spirit of God in the heart of a Christian: Was this work wrought before Conversion or after? Every Christian knoweth, that all workes wrought before Conversion are but drosse and dung, to apply Promises to such workes, were indeed to build upon a sandy foundation. What say you then to workes after Conversion? All workes after Conversion are fruits of Faith, and if they proceed from faith, then faith went before, then a mans faith was not built upon a conditionall promise, how is it possible that it should, when as all workes after Conversion are fruits of faith, or else they are no true sanctification, then faith went before in order of Nature, and so was not built upon workes, but workes upon it. And therefore all our best Divines doe carry it thus; That faith closeth with Christ upon a Promise of

Justin. l. 3. free grace, otherwise (as faith Calvin)
s. 2. f. 29. my faith would alwayes be trembling
and wavering as my workes be. Upon
a Promise of free grace therefore my
faith is built, as upon the Promise of
God

God in Christ reconciling the world unto himselfe, 2 Cor. 5. 18, 19. The word ~~is~~ may be spoken outwardly unto all Christians, but If God doe set it home particularly unto any soule, that man receives this gift of God, & it is made his own: first he beleeveth this Promise of free grace, and then afterward come other Promises that doe bear witnesse unto the right application of that Promise unto the soule: but I am first built upon a Promise of free-grace, or else there is no true closing with Jesus Christ. Well then, being thus united unto Christ, from this Union with Christ, do flow all other blessings and benefits of the Covenant of grace; and from hence springeth *Communion with Christ* in all spirituall blessings that the Lord hath wrought for us in him, and they are, two of them *Relative blessings*, as they are called by Divines, and two of them *Positive blessings*: The two former are laid up in Gods owne hand, and are not created in us as the other two are.

1. For the *Relative blessings*, they are

1. Adoption.

2. Justification.

D

And

And they spring immediately (*simul & semel*) from the former Union with Christ, for as soon as ever the spirit of God is in our hearts, and hath wrought faith, that we doe not spurne against Jesus Christ, now is the Divine nature of Christ in us, and we are now become the Sons of God as Christ himselfe is.

Look as in a mans first naturall conception, as soon as ever *Adam* doth live, there is an heir of *Adam*, even so soon as the soul liveth: So it is in this new spirituall birth, as soon as the Holy Ghost cometh and hath wrought this faith, now is the seed of God in us, and the life of Christ, and the Spirit of God, and now are we the Sons of God, *Jo. 1. 12.* Immediately upon this Union with Christ we are Sons by Adoption, and as we are Adopted, so likewise our sins are now imputed unto Christ, and his righteousness unto us, and so our persons are justified. For how and when was *Adams* sin imputed unto us? *Psa. 51. 5.* Behold I was shapen in iniquity, &c. so soon as ever there was life, it was the life of *Adam*, now the imputation of *Adams* sin falleth immediately upon the

the soule. So when we doe receive Christ by this living faith, having the life of Christ in us, we have the righteousness of Christ also imputed to us: for what doth the Child in the womb, though it doth neither good nor evill, but is merely passive, yet sinfull it is, and a Child of *Adam*. So also in this our Regeneration, the soule as yett not, but onely receiveth Christ by that faith which the Lord hath wrought in it, whereby also it is made capable of the priviledge of Adoption, and so the Lord accounteth us his Children, and imputeth the righteousness of his Son unto us, whereby we are justified. These things doe dwell in Gods bosome, and the meaning of them is afterward revealed unto the soule, but communicated they are, both that of *Adoption*, and this of *Justification*, by the gift of faith wrought in us. But we are still upon the first worke of Conversion, wherein a Christian is onely passive and receptive, and truly it must needs be so in the first work of God upon us.

2 Now for the Positive blessings that are wrought in us, they are:

1 Sanctification.

2 Glorification.

When we are called, then are we sanctified, then are we glorified, 1 Cor. 1. 2. As in our naturall conception, as soon as ever the Child liveth, *Adams* sin is first imputed, and then there is a proneness in it to carry it captive unto sin, and to make it backward unto any goodnesse: so when the life of Christ is dispensed unto the soule, now the Lord cometh to convey with it Justification, and in it pardon of sin, and then there is a proneness in a justified person to be lively in duty. *If we live in the Spirit, let us also walk in the Spirit*, and by faith our hearts come to be purified, *Acts* 15. 9. and the same Spirit quickeneth us unto holy duties; so that we live, yet not we, but Christ liveth in us, yea the Spirit sanctifying draweth us into an holy Confederacy to serve God in family, Church, & Common-wealth; and this sanctification groweth and increaseth more and more; for as corruption of Nature springeth from the imputation of *Adams* unrighteousnesse, so doth sanctification spring from the imputation of Christs righteousness and

and thence floweth a pronencesse unto that which is good, and a backwardnes unto that which is evill; this is Sanctification.

2 The other Positive gift is Glorification, which we read of, *Rom. 8. 30.* This the Apostle *Peter* mentioneth, *1 Pet. 5. 10.* as that whereunto we are called, — and in truth he hath begun the work from the time that he first began to call and sanctifie us, *2 Tim. 1. 9.* From the very first time that God worketh upon the soule graciously, there is a glorious work in that soul, and others may see it though himselve seeth nothing that he hath received.

Thus we see the second branch of the Doctrine opened, how the Lord doth receive *Abraham* and his seed unto himselfe, preparing them by a spirit of bondage and of burning, and then savingly by the inhabitation of the blessed Spirit, the same Spirit begetting Faith, we are alive in *Jesus Christ*, and so come to be adopted and justified in him. Afterwards the same Faith which at first onely receiveth Adoption and Justification, doth now begin to stir a little, and to breath forth into gracions de-

fires and some holy mourning, and be-
ginneeth now to put forth such works
as the Holy Ghost carryeth the soul an
end in, working all our works in us
and for us.

Now for the third and last part of
the Doctrine, the Lord took the chief-
est of *Abrahams* seed to be the Mediator
of this Covenant, unto whom all the
Promises were made, *Gal. 3. 16.*

Quest.

*If the Lord gave him to be Mediator,
how did he constitute him so to be?*

Ans.

By a double Act;

First, by receiving Jesus Christ the
Son of the Virgin Mary, to be one per-
son with the second in Trinity, hereby
laying a ground of a firm Mediation
between God and us: for now cometh
Jesus Christ to be of Gods Nature, and
therefore he wilbe faithfull unto God,
and of our nature, and therefore he wil
be compassionate towards us. And here
is the Root of all the life and power of
this Mediation, to wit, this personall
Union betweene Jesus Christ and the
Father, which maketh up a firm and
everlasting communion between God
himselſe, and Jesus Christ.

Secondly, by Gods giving him to be

a Covenant, *Iſa. 42. 6. I will give thee for a Covenant of the people, &c.* That is, to be a Mediator of this Covenant.

1 To receive from God all the Offices and gracious gifts, whatsoever is requisite to a King, Priest, and Prophet, all things he receiveth from the hand of the Father, *Col. 1. 19. For it pleased the Father that in him should all fullnesse dwell,* thus he becometh a plentiful Redeemer: And as the Lord gave him to be a Covenant, so he giveth him also to worke all things needfull for our Redemption: partly by his Passion, and obedience unto the death of the Cross, and partly by fulfilling the whole Law, all righteousness for us. The Lord Jesus Christ did fully accomplish whatsoever was requisite for him to accomplish in his owne Person.

2 He doth perform all things needfull for the Application of this redemption unto our soules; and to this end, he it is that sheddeth abroad his Spirit into our hearts, *John 15. 26. & 16. 7.* and when this blessed Spirit cometh, he applyeth unto the soule all the gracious redemption of Jesus Christ, by giving him and all the fruits of his re-

demption, and by working all those blessed works that the souls of his people come to be partakers of; and so performeth all those Conditions that are required on our parts: If it be needfull for us to have faith, he will work it in us: If it be needfull for us to live a life of Faith, he will help us so to live, for it is not of our selves, it is the gift of God, *Ephes. 2. 9.* Thus hath the Lord made him a compleat Mediatour of this holy Covenant, and whatsoever we receive, we receive it from him; for unto him first as the head of the Church are all blessings given, and unto us *all Promises in him are Yea and in him Amen,* 2 *Cor. 1. 20.* for though Christ be not a sinner in his owne persons, yet in respect of his Members, he is many times lost in them, though not in himselfe; and poor in them, though not in himselfe; for us therefore he receiveth the Promises of God, and that is the great security of them, that they are laid up safe in him, and belong unto us if we have Union with the head; and in him we perform whatsoever God requireth, whether we Pray, or Preach, or hear, we doe all in the Name of Christ, going

ing forth in his strength and power, Col. 3. 17. Thus is the Lord Jesus Christ a firm Surety of the better Covenant, *Stablisht upon better Promises*, Heb. 8. 6.

In the first place, This may teach us *Use 1.* a broad difference between the Covenant of works and the Covenant of Grace.

In the Covenant of works, the Lord offereth himselfe as a Father, his Son as a Redeemer, his Spirit as a Sanctifier, but this upon a condition of works, *Tbou shalt have no other Gods but me; and If they shall keep his Lawes and obey his voyce, then they shall be a peculiar treasure unto him above all people*, Exod. 19. 5, 6. This also they undertake to doe, Deut. 5. 27. *All that the Lord our God shall speak unto thee, we will beare it and doe it; But O that there were such an heart in them*, vers. 29. When they rebelled, he did not pardon them graciously; but the Angel whom he sendeth with them he biddeth them beware of him, and obey his voyce and provoke him not, *For he will not pardon your Transgressions for my Name is in him*; In the Covenant of Grace he will, but not in this; here is indeed a Conditionall

tionall Redeemer and Saviour, and so it is expressed, *Isa. 63. 8, 9, 10.* — with many of them God was not well pleased, almost with none of them, but overthrew them in the wilderness. Thus in the Covenant of works all is given upon condition of obedience.

2 The Lord giving Himself, his Son, his Spirit upon condition, though it be but to works, yet he is pleased to receive them into some kind of relative Union, expressed *Jer. 32. 32. Which my Covenant they brake, although I was an husband unto them.* He was married unto them in Church Covenant, this was some kind of Union, he was their God and they were his peculiar people, and yet the Lord cast them off (a Generation of his wrath) from this Marriage Covenant between them and him: from this Union there springeth a kind of Faith, by which the soule cleaveth unto the Lord in some measure, else there could not be this marriage union; and this faith is that which you read *Psal. 106. 12, 13. They beleaved his words, they sang his praise, &c.* So also *Exod. 14. 31.* it is said, *They beleaved the Lord and his servant Moses.* This is that faith which

which men may receive, and yet may Apostate from it, spoken of, Heb. 6. 3. to 6. and Luk. 8. 13. but all that faith was never grounded upon any free promise of grace, but all was built upon Ordinances and Duties, and upon no higher ground. In the 2 Chron. 13. 8. to 12. marvelously strong are the expressions of Abijah when Jeroboam came against him, *You think to withstand the Kingdome of the Lord in the hand of David, &c.* Where we see what faith he did expresse, and hereupon (vers. 18.) *The Children of Israel were brought under, and the Children of Judah prevailed;* and yet this Kings heart was not perfect with the Lord his God, 2 Kings 15. 3. and yet (mind you) a strong confidence he had that the Lord was with him, and that he would be present with his owne Ordinances; there was faith built upon fellowship with Ordinances, like unto that Faith in the Scripture before alledged, Luke 8. 13. Men are affected with the word, and beleeve and find comfort, and all this springeth from that Relative Communion which they have with the Lord, they find refreshing in their way and work, and many times
take

take it for the very Seale of the Spirit of God. All which may and oftentimes is found in Hypocrites ; but here's the difference, in a Covenant of works God giveth himselfe Conditionally ; in that of grace, Absolutely ; in both he maketh a Covenant, in the one of Grace, the other of works, in which the Voyce of the Lord is, *If you be true and faithfull to me, then I will not remove you,* and in this Covenant is Faith found, whereby they lay hold upon the head of the Sacrifice, but not on Christ: it is onely built upon such changes as they finde in themselves, and will in the end vanish utterly away.

3 There is a difference also that springeth from the fruits of these two Covenants in their continuance; for tho in the Covenant of works there be a semblance of *Justification* and *Adoption*, and a kind of *Sanctification*, yet they endure but for a season, and therefore he calleth them *Lo-ammi*, for ye are not my people, and *Lo-rubamah*, for I will no more have mercy, though sometimes they were his people, and he then had mercy on them: They may also have pardon of sin, that is forbearance

of

of punishment for a season. Pſal. 78.
37, 38. Being full of compaſſion he for-
gave their iniquity, and deſtroyed them not,
yet they were ſuch whoſe hearts was not
upright with him, neither were they ſtedfaſt
in his Covenant. This is plainly held
forth in the Parable, Matth. 18. 23. to
the end. When the Servant had not
wherewith to pay his Lord, he fell
down and worſhipped him, ſaying,
Lord have patience with me and I will pay
thee all, his Lord was moved with com-
paſſion and looſed him & forgave him
the debt, but when he had not like com-
paſſion on his fellow ſervant, then his
Lord was wroth and charged all his
iniquities upon him, and caſt him into
prison, untill he ſhould pay all that
was due to him. So that the Pardon
is not everlaſting, but onely reſpite
from outward puniſhment, and from
inward pangs of Conſcience many
times, and this they take for pardon
of ſin, and acceptance with Jeſus Chriſt,
when indeed they are deluded. So like-
wiſe ther Sanctification is but for a mo-
ment, they come at laſt to tread under
foot the blood of the Covenant wherewith
they were ſanctified, Heb. 10. 29. for
Chriſt

Christ was but a Conditionall Redeemer unto them ; they had onely gifts of Tongues, and utterance, and wisdom, and discerning of spirits, and a common Faith ; which things are not that Sanctification which is a fruit of saving Faith, but onely such gifts as doe sanctifie them unto the work of the Ministry perhaps, or Magistracy, and fit them for household Government, or the like ; and so much Positive work there is in them as doth make them in some measure fit for the work or service they are called unto.

For a little more explaining of this, Is it the same with that Sanctification which is in Gods Children ? God forbid. All the men in the world are divided into two ranks, Godly or Ungodly, Righteous or Wicked ; of wicked men two sorts, some are notoriously wicked, others are Hypocrites : Of Hypocrites two sorts (and you shall find them in the Church of God) some are washed Swine, others are Goats.

The Swine are those of whom our Saviour Christ saith, *That they returne unto their wallowing in the mire ; like unto these are such men who at the hearing*

of the New Covenant.

43

ing of some Sermon have been stomach sick of their sins, and have rejected their wicked courses; but yet the swines heart remaineth in them, as a Swine when he cometh where the puddle is, will readily lye down in it: so will these men wallow in the puddle of uncleanness when their conscience is not pricked for the present: But these are a grosser kind of Hypocrites.

2 There is another sort that goe far beyond these, and they are Goats, so called, *Matth. 25. 32, 33.* and these are clean Beasts such as chew the cud, meditate upon Ordinances, and they divide the hoofe, they live both in a generall and particular calling, and will not be idle; they are also fit for sacrifice; what then is wanting? Truly they are not sheep all this while, they are but Goats, yet a Goat doth loath that which a Swine will readily break into; but where then doe they fall short of the nature of sheep? A difference there is, which standeth principally in these particulars.

1 The Goat is of a Capricious nature, and affecteth Eminency, his gate also is stately, *Prov. 30. 30.* *Agur reckoneth*

oneth the He-goat among the 4 things that are comely in going: And they are full of Ambition, they cannot abide swamps and holes, but will be climbing upon the tops of mountains; there is not that plain lowly sheepish frame that attendeth unto the voyce of the Shepheard, to be led up and downe in fresh pastures: they attend upon their ends, and will outshoot God in his own Bowe, and therefore when they have done many things for Christ, he will say unto them, *Depart from me, ye workers of iniquity.* More Eminency they did affect, then they were guided unto. Thus it was with *Jebu*, who in his zeal for God thought to promote himselfe, and herein he will not be perswaded of his sin, and therefore going into crooked wayes, he cometh at length to cleave unto the sins of *Jeroboam* the Son of *Nebat*, who made *Israel* to sin; yet notwithstanding, you may receive a Goat into Church-fellowship for all his capricious nature, and he will be a clean creature, and of much good use. The five foolish *Mat. 25. 2.* were all of them *Virgins*, all of them abhorring Idolatry, and all go forth to meet the Bridegroom,

groome, and yet they are foolish and never shall you make them wise, to be all for Christ, onely hearing and obeying his voyce.

2 They are of a Rankish nature all of them, specially the old Goats will have an unsavory relish, far from that pleasant sweetnesse that is in a sheep; and herein Hypocrites are greatly different from the sheep of Christ, as the Prophet speaketh, Ezek. 34. 21. and they marre the Pastures with their feet, and will be at length mudling the faire waters of the Sanctuary also; and in your best sanctification they fall far short of a sheep-like frame of spirit, diligently to heare the voyce of the Shepheard, this will not be found in the sanctification of the best Hypocrite under Heaven, they may goe far and yet fall away, and this is no Arminianism, but if you search the Scriptures diligently, you will find these things to be true.

4 There is a fourth difference between the Covenant of works and of grace, in respect of the Mediator, Gal. 3. 19. *The Law was given and ordained by Angels in the hand of a Mediatour. Moses*

was a Meditour according to the works, and this our Saviour telleth the Jewes, *John 5. 45.* *You have one that accuseth you, even Moses in whom ye trust:* And as for Jesus Christ, if he be given to be their Redeemer, it is but according to their works, if they shall obey his voyce, but if they shall sinne against him, he will overthrow them body and soule into the nethermost Hell. But now in the Covenant of Grace, Jesus Christ hath Obtained a more excellent Ministry, to be the Mediator of a better Covenant, *Established upon better Promises, Heb. 8. 6.* Thus we see in this first Use, the difference between the Covenant of works, and the Covenant of Grace.

Use 2.

I might also here (in the 2^d place) from hence gather an Argument against the whole body of Arminianism, for they look at no gift of God, but meerly upon the faith or works of the Creature foreseen: If God speake of Election or any other gift of his grace, they tell you it is of Faith foreseen: but we see how contrary it is unto this truth of God, for he giveth himselfe first in order of nature, before he giveth

giveth any thing else accompanying Salvation. He gave us Christ in his Eternall Counsel before Election, and so doth he also in our Eff. & uall Calling; not any Grace before Christ, or power to choose whether we will have him or not have him: but he is God, and first giveth himselfe, and with him faith, and so worketh our wills unto himselfe; not otherwise, leaving it unto us to choose whether we will have him to be our God or no. Many things in Popery and Arminianisme come to be confuted from hence, and both are utterly rooted out; for in truth they hold forth no more but a Covenant of works: And if we will not grant faith to be the cause of all the blessed gifts of God, they will take it marvelously unkindly, but they were as good deliver unto us another Gospel; for it is not of Grace, that Faith is given us?

This may also teach the people of Use 3. God, to bear a gracious respect unto those that are under a Covenant of works, and not forthwith to condemn them, as if there were no hope of their Salvation: For God doth not call any into fellowship with himselfe in a

Covenant of Grace, but ordinarily he first bringeth them into a Covenant of works, and casteth them out of doors by a spirit of bondage and of burning, and then bringeth them in by the true door, and Jesus Christ is that doore, *Job. 10: 9*. Though the Children of the Faithfull be born under the outward dispensation of the Covenant of Grace, yet if they be not of the Elect seed, they will chose life by their works, and so fall under the Covenant of works, *Gal. 4. 24. to 30*. So will Professors also, *Gal. 4. 21*. yea, the Elect themselves, before their Effectuall Calling, will seek life by their works. Hence those that are under a Covenant of works may belong unto the Lord as well as my selfe, pray for them therefore. *Paul* was under a Covenant of workes, *Steven* prayeth for him, and as most conceive, that Prayer was effectuall unto his Conversion, and *Paul* was as dear unto the Lord in his Eternall purpose, as *Steven* himselfe was: And thus *Paul* himselfe speaketh of *Onesimus*, He therefore departed for a season that he might be received for ever: So may we say of men under a Covenant of works, the Lord

Lord may bring any of them home unto himselfe by dashing all his works in pieces, and shewing him the presence of his Spirit, though the Lord hath melted him formerly in his Prayers, and Preachings, and Hearing, and Sacraments, by a Spirit of burning; yet the Lord will discover that he is but hardened by it into another lump of pride against the Lord his God: And the Lord will also pluck away the caul from their hearts, and then they will have none in Heaven but Christ, nor in the earth in comparison of him, and then the Holy Ghost convinceth them of this sin above all their other sins, that they have not believed on Jesus Christ. Doe not therefore censure any such, as to say there is no likelihood that they should have fellowship with Christ, for if the Lord make them to fall down before him, and to yield up their spirits unto the Lord in holy reverence and feare, these have now received some secret smoking affections (besides a Spirit of burning) which the Lord will not quench.

It may serve in the next place to clear up our judgements in sundry passages

that doe concerne the Covenant of Grace, by Answers unto these 6 Questions following.

Quest. 1. What is the first gift that ever the Lord giveth unto his Elect?

Ans. First of all he giveth Himselfe, the Father, and the Son, and the Holy Spirit; this is the foundation, and if you shall lay saving Qualifications in the foundation before these, the foundation will lye uneasily, and the spirit of a true Christian shall not lye long in peace, Christ must therefore be first, and with him Faith to receive him; first he will make a Covenant with us, and put his holy Spirit within us, and he cometh in with Faith and Fear that we never may depart from him: He giveth us his Son, and all things else in him, he giveth us in him pardon of sins in our Justification, and in him some degrees of glory also, and in him right unto all the Promises of the Covenant; no other foundation but him. Take him first, for he is the first thing given: He taketh us by giving us Faith, and we take him by exercising our Faith on him.

Obje.

But whether doth not the Lord give

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us some saving Preparations before Jesus Christ, for there be those that are gracious Saints, that have conceived that there are some gracious Qualifications, which the Lord giveth to prepare for Jesus Christ.

There be saving graces, which doe sanctifie us unto God our Father: but whether they doe make way for Jesus Christ, there proveth a difference: but you may discern the truth of the point. If the Lord doe give any saving Qualification before Christ, then the soule may be in a state of Salvation before Christ, and that would be prejudiciall unto the grace and truth of Christ; for if there be no name given under Heaven whereby we must be saved, but onely Jesus Christ, nor his name, but in a way of fellowship with him; then it will unavoidably follow, that whatsoever saving work there be in the soule, it is not there before Christ be there; it is true, *John Baptist* was sent to subdue all flesh by a spirit of burning, wch burneth up the Covenant of *Abraham*, I mean their carnall confidence in it, and all their fruits of righteousness; here were indeed preparations for

Christ, but these were not saving, they were still Children of wrath, *Ye Serpents, ye Generation of Vipers* notwithstanding all this; *Jabu* did indeed dispense poverty of Spirit, and yet though they had received the Holy Ghost, they were not sensible of it, yet the poverty of spirit was there, unto which the Promise was made, but then Jesus Christ was there also, whether they knew it or knew it not, that is not greatly materiall in this Argument. But if the Kingdome of Heaven was there, Jesus Christ was there first, otherwise it will prove dishonourable unto the name of Christ. Indeed there is a saving preparation before consolation in Christ, and the manifestation of our gracious union with him; but for our first union, there are no steps unto the Altar, *Exod. 20. last.* But Christ doth prepare his Tabernacle for himselfe to dwell in.

This is in the first place for Instruction concerning what is the first gift, which the Lord giveth unto the soule, before any work or Promise; he giveth saving communion in spirituall union with his Son; this standeth firm from
the

the Tenor of the Covenant, and the nature of it, to my best understanding, and therewith giveth us Faith, and all other saving Qualifications and Conditions, as it is held forth in the Scriptures of God.

In what order the Lord giveth the Covenant and the blessings of it, whether Faith before them, or those blessings before faith be able to apply them? **Quest.**

He doth give himselfe in working **Answ.** Faith, before Faith can be there, and therefore it is the fruit of the Spirit that Faith is wrought in the soule, and this Faith doth receive the presence of the Lord Jesus Christ himselfe by his Spirit, and it doth also receive Adoption and Justification: but to be able actually to apply it, our first birth will not bear it: for a man is as passive in his Regeneration, as in his first generation, onely the Lord giveth us his Spirit that doth unite us unto Christ, which is received by Faith, together with Adoption and Justification. And yet by the Act of believing we are justified also, *Gal. 2. 26.* that is, manifested to be justified in our owne consciences.

Whether

Quest. 3. *Whether doe we receive the Lord Jesus Christ in an Absolute or in a Conditionall Promise?*

Answ.

We know the Lord can convey himselfe in an Evangelicall Commandement, as well as in a Promise, as we find it, *Isa. 41. 14. Feare thou not worne Jacob, I will help thee, &c.* He can also convey himselfe in a threatening to the Devill, as unto our first Parents he did convey himselfe, wrapping up a Promise in it, as *Gen. 3. 15.* from whence the Lord gave them to suck a sweet and comfortable Promise of his free grace: And when the like is conveyed in a Commandment, the Lord undertaketh to work that which he so commandeth.

But now it is questioned, *Whether the Promise, wherein the Lord giveth himselfe, be Absolute or Conditionall?* Faith to receive Christ is even upon an Absolute Promise, if you will say it is a Promise to a Condition, what kind of condition was it? there is no Condition before Faith, but a condition of misery, a lost condition, or if a gracious Condition, it is a Condition subsequent, not pre-existent, no Condition before it,

it, whereby a man can close with Jesus Christ: and if it was a Condition after Faith, unto which the Promise was made, then faith was there before, and whatsoever followeth Conversion, is no ground of Faith, but a fruit and effect of it; therefore I say our first coming on to Christ cannot be upon a Conditionall but upon an Absolute Promise.

And if ever the Lord minister comfort unto any man, true comfort upon good grounds is ever built upon a Promise of free grace. If the witness be unto Justification received, it is true indeed, a gracious Qualification, and a Promise to it, may give good Evidence of it *a posteriore*. And so for Sanctification, if the Lord come to bear witness unto a mans Sanctification, then he doth it from some work or other of his grace in him, as unto *Abraham*, Gen. 22. 13. *subo*

There is a fourth Question which is as a further branch of this fourth Use, which I would not speak to, but that I might through the good hand of God, the better clear things, that we may not stumble in our expressions in
any

any conference about the Covenant of Grace and works.

Quest. 4. Now forasmuch as you heare of a Sanctification under a Covenant of works, it doth imply that there is a Sanctification that is but transitory, and not everlasting, nor immortall: *Whether then may a man evidence his Union with Christ, by his Sanctification?*

Ans. I answer in foure Propositions, that I might not leave any occasion of scruple or difference about what is held forth in our Congregation, as being that which doth yield as much Agitation as any other Doctrine that is taught among us, let me therefore shortly and plainly discover it, and let it be so far received, as we see the life, and presence, and truth of the Spirit of God revealing the doctrine of free Grace, according to the Scriptures.

Prop. 1. That a Sanctification, which the terrors of the Law may produce (that is to say, such a Sanctification as may be found in a Covenant of works) is no evidence or witnesse of our union with Christ. And I suppose there is no difference there; but though there be no difference in mens judgements in this,
yet

yet it is an easie thing for Christians to abuse their Evidence upon this very ground, and as much upon this ground as upon any: For when Christians come to be really wrought upon, and find themselves discouraged from sin, and so reforme their lives and give up themselves to obey the word, and find comfort therein (and great consolation many times) in such a case as this, Christians doe much differ upon the point; yet I doe not know any of all the Teachers in the Country, that withdraw their consents from this doctrine, that such Sanctification, as is wrought in Hypocrites, though it may reach to great improvements, yet it is no evidence of Justification at all. And it hath been handled in another Congregation, and I thinke not without weight of truth; that to distinguish in men between that Sanctification which floweth from the Law, and that which is of the Gospel, is a matter so narrow, that the Angels in Heaven have much ado to discern who differ: a work fitter for Angels to cut the scantling in it, then for the Ministers of the Gospel, though indeed there be great difference

of

of the one from the other. Now though this doe not tend to heale any difference in judgement, yet it is usefull to heale a misprision of sanctification that may be found in all Hypocrites of this Country, and elsewhere.

Three things are to be attained unto in all sanctification.

- 1 From what Root it springeth.
- 2 By what Rule it is guided.
- 3 At what End it aimeth.

And commonly under one or other of these three, are put all the differences between the one sanctification and the other.

I speak it that it may be searched, and (God is my witnesse) not to unsettle the well-grounded comfort of any soule; but if any have built upon an unsafe ground, or have built Hay or stubble, better it is to know it at first, whilst there is hope in *Israel*, than when it is too late.

In those three things formerly mentioned, are all the differences between the sanctification of Hypocrites, and of the Children of God, and they goe so close together, that you will say it is an easie matter to discerne justification by sanctification.

1 For

1 For the Root of it, the soule having fellowship with Christ, the Holy Ghost cometh into the soule, & worketh Faith in Jesus Christ, and this is the root of all Christian sanctification, Ezek. 36. 27. and for Faith, it is that which purifieth the heart, Acts 15. 9. & without faith it is impossible to please God, Heb. 11. 6. So that Faith must concur unto the rootednesse of our sanctification in Christ: And the Apostle doth attribute both these Roots unto both sorts: Unto those Christians that shall afterwards fall away to sin the sin against the Holy Ghost, Heb. 6. They have tasted of the heavenly gift, and were made partakers of the Holy Ghost, that heavenly Gift was Faith, which the Apostle reckoneth chiefly among the Principles of Christian Religion, vers. 1. A tast they had both of Faith and the Holy Ghost, yet from both these they fall away.

You know what was said of Saul, 1 Sam. 10. 10. The Spirit of God came upon him, and so did it likewise upon Judas and Demas, acting them mightily in their Administrations; and as they were thus carried along by the Spirit,
so

so likewise the spirit of bondage will marvelously prevaile with the Sons of men to draw them on to strong works of Reformation, from whence they reap no small Consolation, but think and say (as *Abijah* did) that *the Lord is with them whilst they are with him*: And as sometimes *David* said of himselfe, *I believed, therefore I spake*, so the *Israelites* also (*Psal. 106. 12.*) beleev-
 ed and sang the praises of the Lord upon the red sea shore; and yet were they but an Hypocriticall Generation; and if Hypocrites may work Miracles in the name of Christ (as they did, and expostulate with Christ about it, *Mat. 7. 22.*) then may a temporary Faith work ordinary works in Christianity also: and therefore you shall read (*Mat. 13. 23.*) that there is no fault found with the thorny soile for their want of root, or depth of earth, for the want of both which the stony soile was taxed; but look as it is with the branches of a Vine, what depth of earth the roote hath, they have, it being grafted into the Vine, though they be but branches of the wild Olive, and will bring forth but wild fruit; for though the branch
 of

of the wild Olive be grafted into the fat Olive, and may flourish there, yet will it bring forth his owne fruit, but in the roote you will finde no difference. And yet there is a difference, but it is very hard to be discerned.

Yes (you will say) there is a plaine *Object.* difference, for an hypocrite is ever full of himselfe, but a true Christian doth all in faith, he seeketh God daily, and waiteth upon God daily, and these are not the wayes of hypocrites.

Consider (I pray you) what the *Ans.* Word of the Lord holdeth forth as the Roote of this sanctification, and I will go no further than expresse Scriptures. *Isa. 58. 2. They seeke me daily;* and this is spoken of hypocriticall *Israelites*, and for *waiting*, we often heare it spoken of the five foolish Virgins, that they all went out to meet the bridegroom, *Mat. 25. 1. though while they tarried long, they all slumbred and slept,* and so did the wise Virgins also; and for more particular application of God unto themselves, we finde that also *Hos. 8. 2. Israel shall cry unto me, My God, we know thee;* and yet this *Israel* (in the same Scripture) had transgressed the Covenant,
F and

and cast off the thing that is good. And for a further Act of faith, which is a staying a mans selfe upon God, what saith the Text, *Iſa. 48. 2. They stay themselves upon the God of Israel*; and these were obstinate finners, and their neck as an iron sinew, and their brow as brasie; there was not truth and uprightness; True it was not, but how shall we know the difference? Truly it is hard to perceive when men differ, and therefore it is not an easie matter to make such use of Sanctification, as by it to beare witness unto Justification: and it will be a very hard case and much more difficult, when men cannot feele the presence of spirituall gifts, but want spirituall light: and when they doe finde faith in themselves, they doe finde it in hypocrites also, even in hypocrites also, even saith to seeke the Lord, & saith to waite upon him, and saith to apply him, saying, *My God*, and saith to stay upon the *God of Israel*; and yet these men doe vanish away in hypocrisie; this hypocrites may doe; seeing therefore what easines of errorr may befall Christians, whether this or that grace be of the right stampe or no, it will behove

hove Christians to be wary, for even Eagle-eyed Christians will have much adoe so to discerne of sanctification in themselves, before they see their justification, as to cut off all hypocrites from having the like in them, for the sanctified frame of Gods children, and that which seemeth to be like it in hypocrites, both of them spring from the holy Ghost, and both from faith: but now the Spirit of God hath further worke in his own people, beyond what he worketh upon others, though he melteth both, yet hypocrites are melted as iron, which will returne againe to his former hardnes, but his owne people are melted into flesh, which will never returne to his hardnes more, neither can they rest in any measure of softnes unto which they have attained, but still are carryed toward Jesus Christ: so that the one is a temporary faith, and the other persevereth; though both worke in the name of Christ, yet this difference will be found between them, not only when hypocrites come to be blasted, but even in the midst of their profession: As for the faith of the Gospell of Jesus Christ, it is never pre-

fident of its own power, but his strength
 lyeth out of himselfe in Christ; whereas
 hypocrites and legall Christians are
 confident of their faith, that they can
 make use of it unto such and such ends,
 they think they need no more but look
 up to Christ, and their worke is at an
 end; and such strength they finde in
 themselves, as that they doe not feare,
 but that they shall carry an end all their
 worke to Gods glory and their own:
 whereas the strongest faith even of the
Theſſalonians (whose faith was such, as
 none of all the Churches went before
 them) if it be not supplied and streng-
 thened, they know, & the Apostle *Paul*
 knoweth that it will warpe & shrinke.
 This may we see by comparing, 1 *Theſ.*
 1. 3. with *Chap.* 3. 2, 10. And the faith-
 full people of God, *Iſa.* 26. 12. acknow-
 ledge Him to worke all their works for
 them. And therefore as there is a reall
 difference in the presence of the Spirit;
 so also in the worke of faith in hypo-
 crites, and the children of God, for the
 one putteth confidence in himselfe in
 the gift received, and the other in Je-
 bovah. This is the first difference of
 Sanctification.

2. There

2. There is Difference also in the Rule whereby they are guided, though both seeke to the word of God & take delight in that, insomuch as you shall not be able to difference them there, yet a great difference there is in the apprehension of the word: the one is so confident of the comfort that he hath in the word, and he will be ready to take it ill at Gods hand, if he finde not acceptance before him: Now the other see the need they have of the Lord to maintaine their comfort for them. This manner of affection we finde in *David*, when the Lord had brought him and his people into a sweet frame and temper of spirit to offer willingly towards the building of the Temple; what saith *David* now? Doth he thinke this to be enough? No, no, but he prayeth to the Lord, 1 *Chron.* 29. 18. *O Lord God of Abraham, Isaac, and Israel our faithers keepe this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.* Thus is he sensible that these comforts would soone faile them, & they should againe waxe barren and uncomfortable. And here is the nature of true Consolation

in Christ, to looke up unto the Lord to preserve and maintaine it, and so he is still drawne neerer & neerer to Christ. But now though both attend unto the Word, as their Rule of Sanctification, if you take it in the way, in which the one and the other hold it forth, yet there is a great difference. *Psal. 119. 6. Then shall I not be asbamed, &c.* Here is a Rule; what, may not hypocrites walke according to this rule? Truly they profess no lesse, and they think it enough, if they have but a Rule in their eye, and therefore under a spirit of bondage they are confident and say, *What soever the Lord commandeth us, we will beare it and doe it, D ut. 5. 27.* And what saith Balaam; *Though Balaack would give me an house full of silver and gold, I cannot goe beyond the Commandement of the Lord, Numb. 22. 18.* and yet he loved the wages of iniquity; and indeed those that undertake so much in their owne strength, they come afterward to be weary of the Lord, and weary of his Commandements: as *Amos 8. 5.* and they say at last, *It is in vaine to serve God, and what profit is it that we have kept his ordinances?* *Mal. 3. 14.* These are but like

like washed swine, that will crop grasse for a while in a faire Pasture, but if you keepe them long there, they will not delight in such manner of feeding, but will rather choose to go into the mire; but as for goats they will delight in the Commandments of the Lord, *Isa. 58. 2.* It is not a very hard thing unto them, nor grievous for them to keep solemne fasting dayes together, they come willingly, they delight to come, therefore the difference will be hardly discovered, and unles you be a Christian of a very cleere discerning, you will not finde the difference.

But an hypocrite will not delight in *Object.* all Gods Commandments; if you take *Herod*, he will delight in *John Baptist's* preaching, and reforme many things, but if it come to his not having his brother *Philip's* wife, then put *John* into prison, and in the matter of *Herodias* off with *John's* head.

Wee see what hypocrites professe, *Answer.* *Dent. 5. 27.* Whatsoever the Lord commandeth us, we will heare it and doe it: But you will say not alwayes. It is true, a difference in time will grow; but while they hold forth universall obedience,

dience, where will the difference be discerned? Discerned it will be when the Lord leadeth them forth with workers of iniquity, but many times they may be lead on to their death before they be discovered. And therefore what will the servants of God say? I have seene hypocrites (to outward view) well rooted, & more comfortable than I my selfe; and for zeale and love, the *Galatians* would have plucked out their eyes to have done *Paul* good; they thought themselves blessed in his Ministry, blessed soules, they took themselves to be: Whereas the deare servants of God have much adoe to see so much goodnesse in themselves, as upon that ground to fasten any evidence of their blessednesse, because hypocrites will goe cheeke by joule along with them.

Object.

But you will say an hypocrite cannot ayme at God as his last end, but will out-shoot God in his owne bowe, and at the highest he seeketh no more than his owne salvation, without respect unto the glory of God in it.

Ans.

3, the end.

It is true and in time will appeare that every hypocrite thinketh to out-reach God in all the gifts that he hath received;

received; but in the meane while it is much that an hypocrite will doe, and so much that a poore Christian will be put to much exercise to finde a difference between himselfe and him. *Jehu* did not only thinke that he had zeale for the Lord, as he said, *Come see my zeale for the Lord of hosts*; but good *Jonadab* did likewise so perswade himselfe, and therefore did readily joyne with him in his reformation: and when he proclaimed a sacrifice for *Baal*, he thought that *Jehu* would not pollute himselfe in the Temple of *Baal*. Thus therefore sometimes it cometh to passe, because that an hypocrite may for a long time finde all his owne ends attained in seeking the glory of God, as *Jehu* did: but in conclusion, when a man and his owne glory must part, then either he must hold to his owne honour, or he must neglect it & keepe him close to the honour of God: but in the meane time what can I tell, will an honest soule say, but that I may shake hands with, and bid farewell unto Gods glory, when his and mine lye at stake together?

But may not a man perceive a plaine *Answ.*
diffe-

difference when it cometh to persecution.

Answ.

No: Persecution will not cleere the difference, for though the stony ground indeed fell off upon point of persecution, yet the thorny soile did not so: many Papists have died for their Religion, and how much more then may some hypocrites doe it, yea, even give his body to be burned, and yet want Jesus Christ, and everlasting salvation by him? 1 Cor. 13. 3. Now when a poore Christian cometh, and seeth how much such an one doth magnifie God, both in doing and suffering, and yet falleth away, it maketh him conclude, surely I also at the length shall turne away from the Lord. So that whether you looke at the Root, or Rule, or Scope and Bent of holines, an hypocrite will carry all things in so faire a way, that you shall hardly discover him to his very death, and when a Christian comes to measure his owne sanctification by this mans, he will verily thinke the one to be as light as the other, and unles it be one that hath his wits well exercised, marvellous much adoe he hath to cleare himselfe in such a point as this.

There

There be that thinke there is no reality in hypocriticall sanctification, but certainly it is a reall worke, and not a meere counterfeite of spirituall gifts. There are indeed some that doe meerly pretend it, and do but outwardly make faire weather in their profession, but believe it, it is not so in all hypocrites: there is a reall worke in some. *Heb. 6. 4, 5. They are inlightned and have tasted, &c.* which things are reall and not imaginary, God casting in their owne ends, and their owne glory in their way, the servants of God have given them the right hand of fellowship, and so long they have held out, that it was never knowne when they did Apostate: yea, and so glorious may this sanctification be, that it may dazell the eyes of the best of Gods children, & especially of poore Christians, and most of all discourage when they are seene to fall away. This very point hath been one principall Root of Arminianisme, as another is, that men receive Christ by their owne Free will: they are able to prove that there is not onely a pretence in hypocrites, but reall worke, and so indeed the Scripture doth call it, *sanctification*, *Heb. 10.*

Heb. 10. 29. Now hereupon they doe believe that the very best of the servants of God may depart from and forsake their justifying faith ; but therein they shew the bleat of a goat, and in so saying they condemne the generation of the righteous : it is true, that the best of their Arminian righteousness may dye, for they have knowne no more but the way of works. Thus much for the first Proposition.

op. 2.

That, true Christian sanctification, which is a work of faith, is many times darke to a sincere Christian. It is generally granted to be so in the first conversion, and in time of temptation and desertion, as also when a man looketh at his justification, and at the glory of God ; *Woe is me, for I am unclean* (saith the Prophet *Isaiab*) at such a time: there is so much power of flesh, even in spirituall Christians, specially in young Christians, so much power in their lusts and in their passions, as will put their best friends to a stand what to thinke of them, and much more themselves, when as they come to be pressed with the power of their corruptions, specially when they compare with such hypocrites

poorites as run away with more freedom of spirit than themselves ; for sometimes their corruptions doe lesse appeare, and they are more free from temptations, and not exposed to such sinfull courses, which sometimes true hearsed Christians are subject unto. So a poore Christian is discouraged, & an hypocrite emboldened, seeing himselfe more sanctified than the other in view.

That, true sanctification of a sincere Christian is not discerned by him, nor is indeed discernable, untill he first discern his justifying faith. A double ground of it, & so leave it to your christian disquisition and search; they are both taken from the necessity of faith, both to the acceptance of a mans person and worke : there is a necessity of the activeness of faith in a mans sanctification ; *The Lord had respect to Abel, and to his offering, Gen. 4. 4.* A mans person must first be accepted, otherwise all his worke will not goe beyond the worke of a legall Christian ; and *without faith it is impossible to please God*; no acceptance therefore without faith. It is also necessary to the performance of all spirituall duties ; for all sanctification is from

from that faith which Christ doth convey into the soule: Now if the just man live by his faith, whether it be the life of sanctification, or consolation, then no Christian can discern his sanctification to be lively, but he must discern his faith living in it, he must see his faith deriving strength and grace and life from Christ, or else he cannot approve his sanctification to be the sanctification of the Gospell; for as there can be no true sanctification unless there be faith, whereby the person is accepted, and whereby life is received to act in all sanctification; so there can be no knowledge of sanctification, but there must be knowledge of faith, whereby a mans person is accepted, & whereby strength is conveyed to sanctification: for if a poore soule be doubtfull of his acceptance with the Lord, he is where hee was, notwithstanding his sanctification, and wanteth comfort, for this doubt remaineth, whether he be accepted or no, which (untill the Lord doe manifest a mans faith unto him by the revelation of the holy Ghost) he is still at a losse in it; for though true sanctification be an evidence of a mans
justifi-

justification, yet it selfe must be first evident. Thus we see by this third proposition, that a further light is required to the light of sanctification.

Prop. 4.

Notwithstanding this neere resemblance between legall and evangelicall holines, yet there is a reall difference between them, and such a difference as is discernable to Christians, whose wits are exercised in the wayes of the Spirit, and in the word of God, and is discerned by the revelation or manifestation of the Spirit of God, both of the state and worke of good Christians; and that ordinarily also: for I would not count it extraordinary, being that which the Lord by his Spirit doth usually reveale unto his people. A reall difference there is both in the Roote and in the Rule, and in the Scope which they ayme at, and so it will appeare to be at the last day. *Matb. 25. 23. Depart from me (saith Christ) you workers of iniquity, I never knew you; though they came and told him that they wrought by faith in him: indeed they stood in some relation to him, but not as members to the head, onely as branches to the vine, which may be cut off, and yet the vine not mai-*

maimed ; but if the members should be cut off any one from another, then is the body maimed , but Christ will not suffer his body to be maimed : but take you never so many branches from the vine, and it is not maimed, but will bring forth more : if therefore there be no more fellowship between Christ & a Christian, than between the branches and the vine, you may take them away and yet not hurt the vine. But wherein should this relation stand ? It is very hard to conceive, insomuch that those, who have been most exact and diligent to enquire into it, have professed that it is Angels worke ; very hard it is so to distinguish them from Gods owne children, so as not to discomfort poor christians, nor to imbolden hypocrites. Wee must be tender therefore, that the least of Gods children may not want their bread : better leave 99 sheepe, than that one poore stray sheepe should not be sought after ; and better an 100 hypocrites perish, than that one poore Christian should want his portion : and yet it is not meet that hypocrites should allow themselves in the estate and fellowship of the Saints, and yet
always

alwayes blesse themselves in their carnall condition. If you shall ask a difference in the Root, both of them are partakers of the Holy Ghost; Hypocrites may have a taste, and a poor Christian will feare that his best fellowship with Christ is but a taste, and that manifold experience maketh good. Wherein then lyeth the difference? Doth the Spirit of God leave the heart of an Hypocrite stony and unmelted? It is so indeed with the stony, but not with the thorny soile; for the hearts of some Hypocrites are melted, as iron stones, they may come to melt about their owne estates, through fear, and so all those melt that want not depth of earth, as the thorny soile did not; but mind you, they will grow hard again, as iron or lead will doe after it is melted. Now look at the Spirit of God when he cometh to work effectually, and he doth not onely melt the heart, but *taketh away the heart of stone, and giveth an heart of flesh*; for it is not enough to breake a stone, it will be a stone though it be broken; but when the Lord changeth it into flesh, then it will be hard no more: But though a

man may have many temptations, yet the Lord will keep his heart soft for ever. And this is that which I do believe touching the witness of Sanctification unto Justification.

You see what workes of God are found in Hypocrites, and therefore what dangerous deceits we are subject unto, if God be not more mercifull.

Againe, you see what state Christians are brought unto, when their Conversion and Faith is wrought in them, and how it is not grounded upon the sight of their sanctification, but is revealed in an Absolute Promise of free grace, and so is the soule built up in the Assurance of its good estate, and groweth faithfull through Christ, and not in Hypocrisy: This is the true rest of the soule when it groweth up in a lively Faith in Jesus Christ, and yet rests not in this, that it is sanctified, but doth look principally after Jesus Christ, and blesteth God for sanctification, making use of it for those ends for which God hath given it, but dares not rest in it as the ground of his blessednesse. This is the first difference betweene Hypocrites and Gods owne Ser-

Servants in the root, though both may work in the name of Christ, yet, as the one is temporary, and the other perse-
vereth, so this difference you shall find between common and sincere Christi-
ans, and that not onely when Legall Christians are blasted of God, but even then when they doe most flourish in their profession. The true Faith of the Gospel of Christ is never president of his owne strength (though they that have it sometimes be, as *Peter*, Mat. 26. 33, 35.) but it is out of himselfe in Christ, whereas the Legall Christian is confident of his Faith, that he can make use of it to these and these ends which are before him, he thinketh there is no more needfull, but to look up unto Christ, and so his work is done: where-
as take you the strongest Faith of the *Thessalonians*, who were grown to such height, that none of the Churches were before them, yet the Apostle doth not think their Faith strong enough, but prayeth for supply of something lack-
ing in their Faith, otherwise when it is as the best, it will warpe: whereas one that hath but a temporary Faith, is confident in the strength of that faith,

insomuch that it doth not fear, but to carry an end his profession in a safe course to Gods glory and his owne. Thus we see there is a reall difference between the presence and work of the Spirit in an Hypocrite, and in a Child of God. In particular, we see there is a difference in the Faith which is given to both of them; the one hath confidence in himselfe, the other in *Jebovah*, Isa. 26. 12, 13. This is the first difference in the roots of their profession.

2 There is Difference also in the Rule by which they walk, though both seek to the word, and delight in that, you shall not difference them there, yet this difference you shall find in their apprehensions; the one is confident of his comfort that he hath in the word, the other seeth need that the Lord should maintaine his comfort for him, 1 Chron. 29. 18. David prayeth thus, &c. as being sensible that this their comfortable frame of spirit would soon faile them, and they would quickly grow listlesse unto such spirituall works as then they had been about; and this is the nature of true Consolation in Christ, it maketh a man to have recourse

un-

unto the Author of it to preserve it. Now though both attend unto the word, yet here they differ, the one hath enough if he can see the Rule, like to the Israelites, *Dent. 5. 27.* they have enough if they have the rule, but a true Christian, attending rightly unto his rule, findeth it farre off from him to walk according to it, unlesse the Lord be pleased so to set it home unto him, as that by his power he may be carried an end in obedience unto it: for though he know and see his Rule, yet he wanteth help to rule his heart according to his rule; otherwise though the rule be streight, yet his walking will be crooked, as a child will write crooked, though his line be streight: So a Christian man is sensible how his feet and hands will shake when he cometh to walk or doe any thing according to a rule; therefore he doth wholly look unto Christ, as being sensible of his owne inability, unlesse he find help and strength from him.

3 There is difference also in the scope and End which they aime at; though both aime at the glory of God, yet both cannot attaine unto this, to

make the glory of God their last end, but the one of these doe secretly wind about to his owne glory in the end, as *Jehu* doth, 2 *Kings* 10. 16. *Come see my zeale that I have for the Lord*, but he bringeth about his owne glory by it: and here is the maine deceit of the work, he seeketh the glory of God in himselfe, and in his owne hand, whereas the principall care of Gods owne people, is and ought to be the glory of God in *Jesus Christ*. But the Hypocrite his chief care is to have it seen that God is glorified by his hand, *Come see the zeale that I have.*

Object.

You will say, *Is it not a great glory unto God to be glorified by my hand?*

Answ.

Yes, but there is a great deceit in it, for many a man will work much, so far as his owne glory is wrapped up in his actions, and like it well so long as God may be glorified in him. But all this while he wanteth those single affections after the glory of God, though in the hand of another.

But how then should a man seek to promote the glory of God? If it be the glory of God in the face of *Jesus Christ*, that a man seeketh after, he will then

then rejoyce as much that God may be glorified by his brother, as by himself; and that's the spirit of a true Israelite indeed: So that the Name of Christ be magnified, it's no matter by whom, I therein doe rejoyce, yea and will rejoyce, saith the blessed Apostle, Phil. 1. 18. If any man therefore almeth at Gods glory, then onely when it may be an honour to him in his profession, no thank to him for that; much close work may be found, so long as both are carryed an end together: But if when I hear that my Brother glorifieth God, I could have wished that such a thing had been done or spoken by me, & it is the worse, because it is not done by my hands: if that which is the rich goodnesse to my Brother, be not also my rejoycing, it is because of the core of Hypocrisy in my heart.

Thus have we seen particularly the difference between legall and Evangelicall holinesse.

We proceed still in the fourth Use, to a fifth Question.

If Iesus Christ be the first gift that is given to the Children of God, before he giveth right unto Promises, or to

me to challenge Promises, yea, before he giveth me any other gifts of his saving Grace: then any soule may ask this Question.

Quest. 5.

Of what use are Promises, if it be not to bring me to Christ? yea especially to what end are conditionall Promises made (that is to say, Promises to such and such Qualifications) if I may not take a Promise in one hand, and a Qualification in the other hand, and bring them both to God, and lay hold upon Christ with both hands, in the strength of this Promise made to this Qualification? Thus ariseth the Question, if God give Jesus Christ first, before any other blessing, as we read before, to Abraham and to his seed were the Promises made (he meaneth unto Christ) and all the Promises are in him Yea, and in him Amen: No having of Promises then before Christ. To what purpose are they given, if not to bring me unto Christ? It is a point needfull to be knowne, because we read Promises in Scripture daily, and certainly great use is to be made of them; and if we shall make no other use of them, but to bring us unto Christ, and God hath not sanctified them to that end, then

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we shall take them all in vaine, and the Name of God that is called upon them.

There is a three-fold use of Promises in Scripture.

Answ.

1 Before our Union with Christ.

2 In Union with him.

3 After Union with him.

1 Before our union with Christ, there is a three-fold use of Promises.

1 They are of use for *Doctrine*, to teach all the people of God, what great and glorious things are laid up in Christ Jesus, even the *unsearchable riches of Christ*, Eph. 3. 8. and this all the Promises of God doe hold forth. If the Lord Promise to be your Father, your Husband, your Shepherd, your Head, your Root, if he Promise to be any other blessing in the world to you, whatever Promise you read or heare, the Lord sheweth you the *unsearchable riches of Christ*; and that is no vaine use of Promises, for a man to know by them the great good things that are treasured up in Jesus Christ by the Father; therefore they are called *great and precious Promises*, 2 Pet. 1. 4. why so? because they declare the *great and precious*
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priviledges and blessings in *Jesus Christ*: therefore it is that the Lord will have all his people to looke at him in his word and Promises, and to know what great good he hath in store for all them that trust in him, and seek after him in *Jesus Christ*. Thus all the Promises of Grace declare his excellency: as *Cant. 5. 10*. So doe all the Promises declare him to be a plentiful Saviour, and a mighty Redeemer of all his people.

2 As they are of use for Doctrine, so for *Instruction*: It is good to know them, but *Instruction* is a further thing, and distinct from Doctrine, *2 Tim. 3. 16*. By *Instruction* men are taught not only what to know, but what to doe; to know and see whither they should resort for the enjoyments of all those precious blessings that God hath laid up in *Jesus Christ*; and this is a pretious use of the Promiser, that by them the soule should be thus instructed whither to goe for life and salvation, *Isa. 45. 22*. *Look unto me and be you saved, all the ends of the earth*. Here is a direction to me before I know whither to look, I doe not onely see great things, and so
vanish

vanish away, but I am directed to look and be saved; thus are we taught of God likewise by his blessed Apostle, *Acts 2. 38, 39. Repent and be baptized, &c. for the Promise is unto you, &c.* Thus we are taught by the Promises whither to look for life and salvation.

3 The Promises serve also for Exhortation, as the Scripture last alleadged holdeth forth: *For so many blessings as you see propounded in the Promises, so many invitations are there to provoke mens soules to come unto Christ; as old Jacob sometimes provoked his Sons, Gen. 42. 1, 2. so saith the Lord to the Sons of men in his Promises, Why stand ye gazing in the want of this and that blessing? Is there not pardon of sin, and all manner of blessings in Jesus Christ? Thus is the soul exhorted, not onely to look for mercy, but not to rest till he may enjoy it. Though it be not the Promises that can by their owne power carry men an end, yet this is the end to which God giveth them, to stir up the Sons of men, not to rest in beholding the good things in the Promises, but to exhort them to provoke themselves and one another, to look after the Lord;*

Lord; thus did the Apostle *Peter* exhort the *Jewes*, and testified to them of the free grace of God in his Promises, *Acts* 2. 40. and indeed the Promises are strong grounds of Exhortation to stir up the spirits of all Gods people to look to Jesus Christ, and to come unto him in whom such abundance of rich grace is laid up. Thus doe the Promises of God furnish both Ministers and people, with *Doctrine*, with *Instruction*, with *Exhortation*, in their kinds.

Now there is a three-fold effect that they have in some of all sorts, good and bad, that live in the bosome of the Church.

1 They have a power of illumination; they will enlighten the minds even of Hypocrites, and men indued with no more than common gifts, as well as the people of God; of such the Apostle speaketh, *Heb.* 6. 4. *who were once enlightened, &c. and had tasted of the good word of God; An Hypocrite may have such a tast of Christ in the Promises, and be*

2 So affected with it, that he despiseth all other things in comparison of it; so as that he cometh to resolve for his

his part never to forgoe him; and hath so much confidence in God, that he saith with Haman, *Whom will the King delight to honour more than my selfe?* and this illumination he taketh to be a strong and effectuell Conversion unto the Lord.

3 The Promises have a worke of conviction, if any man refuse or despise them, they leave him unexcusable, *Pro. 1. 24, 25, 26, &c.* Thus is their blood justly upon their owne head, that refuse and despise the Promises, and they aggravate their condemnation another day; and to this end the Apostle maketh use of a pretious Promise of God, *Acts 13. 38, 39, 40, 41.* A strange application of such a gracious Promise; a signe, there is a power in the Promises, even unto this end.

Thus we see there is a marvelous gracious use of Promises before Union with Christ; as to help Ministers and people with matter of Doctrine and Instruction, and Exhortation; as also to awaken men unto Illumination, and Affection, and Conviction, and to seal them up unto everlasting destruction, if they turn their backs upon them.

2 As the Promises are of use before our Union with Christ, so *In our union with him* they are of great use; for when the Lord giveth himselfe to the soule, he doth it in a Promise; he cometh unto the soule, riding (as it were) upon the Chariot of a Promise, and begetteth Faith back again in the soul by the Promise; whereby we receive Jesus Christ; though before him we can have no Promise, yet in a Promise we doe receive him. This is the very first stroke of closing with Christ, he giveth himselfe, and we take him as he offereth himselfe, even in an absolute Promise; such a like dispensation of himselfe we read of, *Acts* 3. 25, 26. where Christ is offered in an Absolute Promise of free grace, without any Qualification mentioned, *Howbeit many of them that heard the word believed, and the number of the men were about five thousand; about three thousand of them believed before,* so that here are two thousand that believe upon this Absolute Promise, the Lord Christ is offered to them, and they receive him by Faith. The like we read also, *Acts* 10. 43, 44. *To him give all the Prophets witnesse, that through his name,*
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whoſoever believeth in him, ſhall receive remiſſion of ſins. And while Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the words; ſo that the Holy Ghoſt giveth himſelfe, and they receive him in an abſolute Promiſe; and leſt it ſhould be a matter of abſolute doubt unto any, conſider thus much, that whereas the Lord doth unite himſelfe to the ſoule, as a Father to a child, or as an Husband to a wife, it is free: For did you ever know a true reall Marriage made in a Conditionall Promiſe? Doth a man ſay to his wife, *If you prove a loving and a kind wife, then I will be thine Husband?* Or doth a wife ſay to her Husband, *If you will take me and love and maintaine me, and all the children that God ſhall bleſſe us with, then I will be your wife?* Would not your ſoule riſe againſt ſuch a Covenant as this? Now I beſeech you conſider whether we ſhall not put an unſpeakable diſhonour upon the Covenant of free grace, to conceive and expect, that if we carry our ſelves thus and thus; then God will be ours, and we his: But if thus, and thus, then he will caſt us off; Hath the Lord made ſuch a Covenant, with his Elect?

Elect? Indeed the Lord would have the *Jewes* to know, that though he were married to them, yet he would not continue that Covenant, but upon condition of obedience; when they were disobedient, the Lord gave them a bill of Divorcement, but in the Covenant of Grace (spoken of, *Hos.* 2. 19, 20.) the Lord giveth himselfe, and you take him in an absolute Promise; and now the Lord dwelleth in you, and the soul yieldeth up it selfe unto God, to be wholly at his disposing, and doth not stint nor limit God upon this and this condition, nor doth the Lord so bind us to the performance of any condition, as that if it be not found, the Covenant will be voyd, yet he requireth many things of us (as an Husband will doe of his wife) as to be meek and lowly, &c. but if we faile, the Covenant is not broken; therefore believe it, it doth much dishonour the Covenant of Grace, to lay the weight of our interest in it, upon any Condition by which we might plead our right unto it. I confesse that the Lord doth usually give himselfe in a future Promise, which makes us conceive that
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it is not so absolute a Covenant: when persons give themselves one to another, they give themselves absolutely, and not in a future Promise, and say, *I take thee to be my wife, and I take thee to be mine Husband*; but all times are alike unto God, that if the Lord say, *I will marry thee to me in tender mercies, and faithfullnesse, and loving kindnesse*, he doth that for the present, which he promiseth to doe; and againe it breeds in the soule a Reciprocall Union, that though it know not whether the Lord hath given himselfe, yet this it findeth, namely, a patient waiting with hope, that the Lord will shew mercy at the length: as when a woman hath a promise of marriage from her Husband, she waiteth in hope untill he give himselfe: so there is an Union or Contract, when the soule doth waite upon God, but when the Lord giveth himselfe more fully, then he speaketh more plainly, and giveth himselfe, not in a future, but in a present Promise; and now the soule seeth that the Lord hath gracious fellowship with him, for ever and ever.

Thus we see that promises are not
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vaime things, but there are great use of them, before our Union all promises are of excellent use : in our Union the Lord giveth himselfe in an absolute promise onely, but to take Christ in a Conditionall promise, by vertue of the Condition, is incompatible to a Covenant of Grace.

3 After our union with Christ, they are of more abundant use. They were of use before we were in Christ, for *Doctrin*e, and for *Instruction*, and for *Exhortation*, but now they are of more efficacy in the same kind, and

1 They serve us for *Doctrin*e, to teach us that there is not onely free grace in Christ, but there are gifts of grace in him, and all the treasures of the good things of God are in him, and all the blessings of the promises made unto *Qualifications*, are layd up in him also.

2 They serve for *Instruction*, to direct us whither to look for *Qualifications*, and the blessings promised unto them also, namely, to the Lord Jesus Christ, to receive the blessing through him, and the *Qualification* by the same hand ; for they are first fulfilled in him: there is no good Condition but it is found in

in Christ, no blessing thereunto, but it is found in him also; in him therefore they are to be sought for: so that though a poor soule see him selfe wretched, and blind, and naked, yet he hath an husband in whom all riches are laid up; this he is taught to know by the promise, and directed also to goe to Jesus Christ, that enjoying him, he may enjoy all good things in him.

3 They are of use to stirre up unto Prayer, for now I see that all these good things are in Christ, and in him they must be enjoyed, if they be enjoyed at all; hereupon the soule is set a work (the Holy Ghost concurring therewith) to consider, Is there so much grace in Christ, and in him abundantly? Hath the Lord made so many gracious promises unto such and such gracious Qualifications? whether then should I goe, either for the one, or for the other, but unto Christ, that he may work in us a spirit of Faith, of Love, and of a sound mind? and whatsoever else we stand in need of? Give unto thy Servant a wife and an understanding heart, saith Solomon, when the Lord bid him ask what he should give him, 1 King 3.

9. Thus are the Servants of God stirred

up by Conditionall promises, to seek unto the Lord for the supply of all their wants, for in him are all good things laid up, and by him are they given unto his servants.

4 They are of use to helpe us to *Know our spirituall state, and means to discern thereof*: All these qualifications to which the promises are made, are fruits of the Spirit, and will more or lesse declare unto you, your sanctified state, which is a marvelous blessing: Upon the promises made unto such conditions, the Lord stirreth up the hearts of his people, to seek for such conditions to which the promises are made, and when the Lord hath given them, he then openeth their hearts to see what he hath given them, and so to discern their sanctified estate. *Now I know that thou fearest me, seeing thou hast not with-held thy Son, thine onely Sonne from me*; so the Lord saith to *Abraham*, Gen. 22. 12. wherein he bare witness to his work, and this doth fill *Abraham* with strong Consolation, together with the Oath of God unto him: for now the Lord doth not onely know it, but cause him to know it also: so that if
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the Lord doth but breath in such fruit
of the Spirit, if he doth but give power
to the soule to doe such a work un-
to which the promise is made, and doe
make it appear unto the soule to be in-
deed such by the revelation of his blef-
sed Spirit, then doth the Lord fill the
soule with Consolation: But though
the Holy Ghost himselſe doth not so
sweetly and strongly breath, and clear
up his own Testimony, by the comfort
which he giveth unto the soule in such
a promise, yet a man by the Promise
may (being enlightned of God) di-
ſcerne what God hath done for him;
and hereby the soule may ſtay it ſelfe,
*Pſal. 9. 18. The expectation of the poore
ſhall not periſh for ever:* When the poor
soule is meekned by Gods hand, and
the Lord letteth him ſo diſcern it, that
now he quietly reſteth upon the Lord,
now the Spirit of God doth help David
along to be ſupported with ſome ſtay;
and beſides the waiting of a Chriſtian
upon him, who hath made the promi-
ſes, doth make him yet more patient
and hopefull. And this is a fourth uſe
of Conditionall promiſes, to ſtrength-
en Faith.

5 They are of use to work all these qualifications in us, to which the blessings are promised, by the exceeding precious Promises, we are made partakers of the Divine Nature, 2 Pet. 1. 4. and this is no small work or use of these promises, that from them should spring all our gracious qualifications; for the Lord having promised such blessings in them, these promises being received and enjoyed, and meditated on by us, we beholding them, and the glory of the Lord Jesus in them, are changed into the same Image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. This great power there is in the Promises, to help an end the work of God in the soul of a Christian: so that though they were never given to bring us to Christ, yet to this end they were given, to work all those qualifications in us, to which the blessings are promised. Yea, and they may truly be said to be given to bring us to Christ, in this sense, That though our Faith be not begotten by any promises to gracious qualifications pre-existent in us; yet they may beget such qualifications of Faith, to which promises are made.

6 They

6 They are of use to stir up and provoke Christians to all such duties to which blessings are promised; they stir them up effectually. The Lord maketh a Promise, 2 Cor. 6. 17, 18. And mark what use the Apostle maketh of it, being a conditionall Promise, Chap. 7. 1. Having therefore these Promises, &c. let us, &c. implying, that the having of these Promises stirreth up Gods people unto duties; and the Lord is wont to breath in them, and so to set forwards the work of cleansing of the hearts and wayes of his servants.

7 They are of use further, to strengthen Faith: for the Lord that hath made such Promises, will accomplish them for his Servants, Gen. 32. 9, 10. Jacob there putteth the Lord in mind of his Promise, and said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Returne unto thy Countrey, and to thy Kindred, and I will deale well with thee; and he was now returned according to the appointment of God, but what now, doth he plead the condition? mind in the next words, I am not worthy the least of all the mercy, and of all the truth, which thou hast shewed

unto thy Servant? yet now though he pleadeth not any worth at all, yet seeing the Lord had promised such a mercy to him, he prayeth for it, ver. 11. *Deliver me I pray thee from the hand of my brother.* Thus his faith is strengthened, though he doth not plead any worthinesse to receive mercy. So also doe absolute promises strengthen faith, and the prayer of faith, 2 Sam. 7. 13, 14, &c. The Lord there promiseth David, that he would build him an house, and that he would not take his mercy from his Children, this stirreth up and strengtheneth the faith of David, ver. 28, 29, &c. *This well ordered and sure Covenant of God was all his stay, and all his salvation, though his house was not so with God,* 2 Sam. 23. 5. So when the Lord promiseth to heal the backslidings of his people, Ho. 14. 5. *their hearts are strengthened to come unto the Lord, and say, O Lord thy words are true, let it please thee to heal the backslidings of thy servants.* Thus by the promises of God, the Faith and faithfull prayers of his servants, are both strengthened together.

Now let me further say thus much, let us rightly discern what use to make
of

of the principall part of the Scriptures, take heed you doe not close with promises before we have Jesus Christ in them: especially take heed you make not use of a promise to a gracious qualification, to give you your part in Christ, neither be taken aside to make account that the Lord did give you himselfe graciously in a conditionall promise, for these are aberrations from the Covenant of grace: consider therefore well what the promises be, and what use the Lord would have us to make of them, it is not for a woman to take her husbands inheritance before shee take his person; & you know that all the blessings and all the promises are (as it were) the Inheritance of the Lord Jesus, given unto him and to no other but in his name, and therefore there is not any soule under heaven that can challenge his Right in Christ at the first by any promise, till Christ first be given, either in that promise, or in some former: if you know that you are in Christ, you may know that the promises are yours, otherwise you shall not be able to know your right in Christ by your right in the pro-

promises ; and therefore doe not turne them upside downe beyond the scope and intendment of the promises of the Covenant of grace : we may take occasion by them to admire the goodnesse and grace of God, as *David* did, *Psal.* 3 1. 19. Thus ought we to consider of them, and whither to looke that we might enjoy them, and the blessings in them : If you shall say we have been converted, and have had gracious changes wrought in us ; be not deceived, such worke may reach no farther than conviction, and you may come to turne your backs upon *Jesus Christ*. Consider therefore did ever the Lord give himselfe to be one with you ; whensoever the Lord doth strike up the bond of Union, it is in a free promise of his grace.

Traist not therefore upon every leaning of your soule upon conditionall promises, for so you may build upon a Covenant made upon a worke, and so you and your Covenant may faile together. But when you read how the Lord hath made such promises to such and such qualifications, then consider, that those things are indeed requisite

to be found in you, but who is there in heaven or earth that can worke them in you, there is none but Jesus Christ, and unlesse you have him to be in you, you cannot have any of these things wrought in you. But will a poore soule say, I am not able to reach the Lord Jesus Christ, therefore all the promises doe fall heavie upon a man, and he seeth that they are too burthensome, and too weighty for him: he doth not say, here is the qualification, and here is the blessing promised to it, and therefore I will take it to my selfe, but one that is taught of God, doth forthwith goe and pray unto God, that he will set him in the way of those blessings, and that so he will make him partaker of them, he prayeth that God will give him his Sonne, and that he will adorne him with his grace, as a bride of Jesus Christ. Thus while the soule doth looke towards Jesus Christ, and grace in him, the Lord doth secretly transforme him into the image of Christ, by working such qualifications in him, and then beareth witnesse to that sanctification, which is wrought in his heart, thereby enlarging his soule
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with strong consolation in Jesus Christ; and in the same way it is that the Lord doth strengthen the faith of his people to believe, that all those things, which God hath promised, are accomplished in Jesus Christ, and the Law fulfilled in me so farre as Christ is in me, and therefore I come unto God in prayer to make good those promises unto me, in a right way, which would have been preposterously applyed before Christ was given: And this may serve for Answer to the 5th Question.

Quest. 6.

Wee come now unto a sixt Question. If the Lord doe give himselfe first in the Covenant of his grace, this may then be a doubt and a question in a Christian soule, If God give himselfe before any blessing, before any promise in order of nature (though he giveth himselfe alwayes in a promise) if wee cannot claime any blessing from God at the first in any conditionall promise, therefore not by any condition in our selves, but as we received all things from God, so wee claime all things from him in Jesus Christ, and so doe first seeke for him, and for all things in him: If thus, to what use then serveth

serveth the Law of God, which requir-
eth such and such conditions in us,
doe we not abrogate the Law, & make
it of none effect, and roote it out from
having any power over Christians?
And truly some, under pretence of the
Covenant of grace, have thought it al-
together bootlesse to bind Christians
unto the Law of God, and to looke at
it as any part of the direction of their
Course. Now because this is an im-
putation usually reflected upon the
Covenant of Grace, let us Consider
therefore and enquire to what use ser-
veth the Law of God, if God give him-
selfe first unto his people in the Cove-
nant of his grace.

Though the Lord giveth himselfe *Answ.*
freely to the soule, and his Sonne, and
all the blessings of the Covenant of
grace, without respect unto any worke
of the Law; yet the Law is of speciall
and notable use unto all the sonnes of
men, both unto them that are not yet
brought home unto God by convert-
ing grace, and also to those that are re-
generate in Jesus Christ. The Apostle
Paul did observe that the question
would arise upon the doctrine of the
Cov-

Covenant of grace, Gal. 3. 16, 17, 18. For if the blessing of Abraham came upon the people of God by Jesus Christ, to what end then serveth the Law, which came 430 yeares after? It cannot disanull grace, to make the promise of God of none effect? to what end then serveth it? Some say it is of no use, others say that it is of such use that they had rather renounce the Covenant of grace than it: but the Answer is, it is of especiall use both unto spirituall and carnall men.

First, unto carnall men, and they are of two sorts, some belong unto the election of grace, though they be not yet called; others are not written in the Lambs booke of life, but will in the end finally perish, and the Law is yet of use unto both sorts of them.

For the Elect, it is of use unto them; to aggravate their sin, and to multiply it unto them as it were, that is to say, to aggravate the apprehension of the hainousnesse of sin upon their Consciences, and to set home the burthen of sin unto their soules, thereby to drive them to feele their great need of the Lord Jesus Christ, whom otherwise they should for ever have despised.

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Thus the Apostle answereth in the place asfozenamed; *The Law was added, because of transgressions*; that they might cleerly appeare, and be aggravated thereby, that a man might plainly discern how he hath made himselfe liable to the wrath of God, by so manifold breaches of so many Commandments in one kinde or other: the Law giveth cleere knowledge of sinne, and so much the more doth it set on the weight of it upon the Conscience, working feare in the heart, *Rom. 8. 15.* And hence it is, that the Apostle telleth us, *Gal. 3. 24. The Law was our Schoole-Master to Christ*; As a Schoole-Master driveth his Scholler through feare unto this or that duty, either to doe it himselfe, or (if he cannot) to get others to doe it for him; so the Law of God driveth the soule through feare unto Jesus Christ; not that it doth reveale Christ a Saviour of free-grace, but the soule being once brought downe under sense of sin by the terrors of the Law, will readily & willingly hearken unto the newes of *Christ a Saviour*; for being once made sensible of his owne inability to redeeme himselfe,

selfe, and unworthines to be redeemed from the wrath of God; now is the soule fitted to heare the voyce of the Gospell, now is the newes of Christ beautifull and glad tidings: And of this use is the Law unto the Elect of God, before they come under the Covenant of the grace of God.

2. But of what use is the Law unto other men?

First, the Disobedience of it is of use. Secondly, the Obedience of it.

1. The *Disobedience*; for if men had not knowne sin, it had been some pretence, though they had committed sin, but when men have the knowledge of the Law, and yet commit sin willingly, now they have no cloake for their sin, Rom. 1. 21. compared with 32. where the Apostle speaketh of the great sin of the Gentiles, and much more of the Jewes, *Who though they knew God, and the judgement of God, and that they which commit such wickednes are worthy of death, yet not onely doe the same, but have pleasure in them that doe them.* When a man shall not onely doe such wickednes, but blesse himselfe in it, this aggravateth a mans condemnation, if men will not
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come unto *Jesus Christ* that they might have life, *Job. 5. 40.* what saith our Saviour in such a Case, see *vers. 45.* *Moses* will judge all those that please themselves in wickednes, and will not turne to the Lord *Jesus Christ*. Thus there is use of the Law unto disobedient persons, their disobedience will leave them without excuse, when they sin against their consciences, & against the meanes which the Lord hath administred unto them: for though the Lord never gave them such grace as did accompany salvation, yet such Illumination he did give them, that they needed not to have broken his Law so many wayes with such wicked hands as they have done: therefore when they have been enlarged to performe many duties, & might avoyd much sin, & yet will sin against their consciences, and tread under foot those meanes of grace that were committed unto them, It is then most righteous with God, that they should be condemned.

2. Of what use is the Obedience of the Law unto such, whom Gods soule takes no pleasure in? Truly it is of sad and dreadfull use unto them, for it ser-

veth to harden them in their finnes, (though that be but an accidentall use thereof) their finnes are thereby made out of measure sinfull, Rom 7. 13. They harden their hearts marvellously.

1. By their Obedience to the Law.

2. By the Comfort they finde in that Obedience.

For the first of these; the Apostle Paul, *Act. 23. 1.* had kept so good a Conscience, that he knew not any sin against the Law that he had lived in, but though he was unrebukeable, he did count it all losse afterward, *Phil. 3. 7. 8.* *Those things that before he thought had been his gaine, now he counteth them but dung that he may winne Christ:* when a man attaineth unto outward conformity to the Law, he is then indeed ready to justifie himselfe, and to thinke that it is indeed good for poore sinfull men to looke for salvation by Jesus Christ: but for himselfe he hopeth in his selfe-devotion, and that he is able to save himselfe; these are such as justifie themselves before men, to whom our Saviour speaketh, *Luke 16. 15.* And of whom he saith, that *Publicans and bar-bots shall goe into the kingdome of heaven before*

Before them. Mat. 21. 31, 32. For many times you shall have the most deboliſh and prophane more humbled and readier to hearken to the voyce of Chriſt, and ſooner convinced of the neceſſity of the Covenant of grace, than thoſe that are morally righteous by the law, Rom. 9. 30, 31, 32. & Chap. 10. 21. Thus the Law becometh a ſnare unto them, and that which is of ſingular and whoſome uſe unto the children of God, is made death unto them. And as their obedience to the Law is thus a ſnare unto them; So, ſecondly, the delight and comfort which they take in their obedience, is a greater ſnare than the other; The ſtony and thorny ſoile did beare the word with joy, and ſo thoſe hypocrites, *Iſai. 58.* did delight to approach unto God; but what followed upon the delight which they tooke in God, and in holy duties, it made them ready to expoſtulate with God, why he did not answer them according to their works: the delight which they found did ſo fill their hearts with Assurance of the grace of God, that they looked at their duties, as ſo many tokens of the love of God unto their
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ſoules;

soules; and then when men come to finde more comfort in their obedience, than in the grace of God in *Jesus Christ*, it maketh them ready to expostulate with God touching the worth of their owne righteousness. *Isa. 57. 10. Thou hast found the life of thine hand, therefore thou wast not grieved*; So long as a man findeth life and comfort in his owne performances, what need can he see to be grieved for the want of *Jesus Christ*? or at the best, if he doe grieve and finde his heart comforted in grieving, and delighting in the Course of humiliation, he then thinketh he hath no need of being further solicitous about his spirituall estate. Thus we see that the Law of God is of marvellous use in the dayes of the Gospell; of great use unto those that belong unto God, to breake their hearts for sinne, and to drive them to *Jesus Christ*; and for others, the disobedience of the Law leaves them without excuse, that so disobey it. Againe, the obedience of it and comfort in that obedience doth harden the hearts of others from Christ.

2. But what say you then unto men that are under a Covenant of grace,
and

and brought unto fellowship with Christ therein? of what use is the Law of God unto such? is it utterly antiquated? or is there any more to be done about it?

The Apostle answereth this question, *Answ.* when he saith, *I am not without the Law to God, but under the Law to Christ*, 1 Cor. 9. 21. So that (mind you) the Law is of use unto the Apostle Paul, but how? As the Law cometh under Christ, so Paul cometh under the Law; this is the summe of the Answer, but that would be further explained. What meaneth he, when he sayth, *I am under the Law to Christ*? In some sense a Christian is freed from the Law, in some sense he is under the Law; so farre as the Law is any way besides or out of Christ, so farre the Apostle is without the Law; so farre as the Law is under Christ, so farre he is under the Law; keepe close to these two principles, and you shall safely avoyd rockes on every hand, thus by the use of the Law shall you not goe aside to a Covenant of works, nor by attendance unto grace, shall you neglect the Law. How farre is the Law under Christ? When it hath brought

the soule nearer unto Christ, and in a remote manner prepared him: the Law is in Christ, and you subject to it in him. 1. As the Law is given by Christ, 2. As in Christ helpe is given to performe it. First, as the Law is given by Christ, as *1 Thes. 4. 2, 3.* — and many other Commandments he gave them, all which are legall Commandments, and yet the Apostle gave them *by the Lord Jesus*. So *Mat. 5.* to the end of the Chapter. Our Saviour would not have us thinke, that *he came to destroy the Law, or the Propbets, but to fullfill them*; and to that end he doth there expound the spirituall & true meaning of the Law; that whereas the Pharisees held forth the outward letter of the Law to be observed onely, as thinking that unlesse a man did commit the act of *murder*, he was not guilty of the breach of the sixt Commandment; and if he committed not the act of *Adultery*, he transgressed not the seventh Commandment; and so of the rest; Our Saviour Christ expoundeth the Law more spiritually, shewing that *Anger* against a mans brother is a breach of the sixt Commandment, and *whosoever shall*
looke

looke on a woman to lust after her, hath committed Adultery with her already in his heart, and broken the seventh Commandment. Thus Christ hath as it were revived Moses; but as the Law given by Christ is not a Covenant of works, but a Commandment of well-doing; and he having given it, we take our selves bound to be subject unto it. The Apostle also presseth the morall Law upon severall relations of men, Eph. 6. 1, 2, 3. &c. It is an honour to Christ, that his servants should be holy, as he is holy; it is for the glory of God, and he requireth it; the Apostle James presseth it, Chap. 2. 8. to the end of the Chapter; If you fullfill the Royall Law, according to the Scripture, (Thou shalt love thy neighbour as thy selfe) ye doe well. And againe, Whosoever shall keepe the whole Law, and yet offend in one point, he is guilty of all. Thus wee see the Apostles of Jesus Christ put it upon Christians to keepe the Law of God; and Christ himselfe beareth witnes to the Law, for God will never justifie sin to be no sin, though he will justifie the person of a sinner

Now as the Lord Jesus giveth the Law,

Law, and as it were renueth it, so he doth also give his Spirit unto his servants, enabling them to keep it. *Jer.* 31. 33. and *Ezek.* 36. 27. Now this Law would he not write in the hearts of his people, nor give unto them his holy Spirit, enabling them to keepe it, were it not his will in *Jesus Christ*, that the Law should be the Rule of holines and righteousness unto his people; hence it is that the children of God, though they be not under the Covenant of the Law, yet take themselves to be bound to the obedience of it, for if *Christ* have given the Law as well as *Moses*, and if he have ratified it by giving them his Spirit to teach and strengthen them to keepe it, though not perfectly, yet sincerely, then they take themselves bound to obey the Law, though they be under the Covenant of grace; for doe we make voyd the Law through faith? God forbid; yea, we establish the Law; for what need have Christians of free justification by *Christ*, if they were not bound unto the obedience of the Law by the Commandment of the Law? therefore the free justification of men under a free Covenant of grace doth establish the obedi-

obedience of the Law ; otherwise what need they run to Christ to save them from the Curse of the Law? Why doe we still run to Christ for the continuance of our Justification, but that we find our selves ungodly Creatures against the righteous and holy Law of God? Therefore if God have given men the Law, & his Holy Spirit to strengthen them in the obedience of it, and his grace to save them from the curse of it, then Christians are to know, that they are bound to keep the Law, they lye under the authority of it, and dare not pluck their necks from under that yoke.

Now there are divers effects springing from the subjection of Gods people to the Commandement of the Law.

1 As they take themselves bound to the obedience of it, so they believe and many times feeble the fatherly displeasure of God, when they transgresse it ; now the transgression of the Law could not bring them under the displeasure of God, unlesse they were bound unto the Commandement of the Law : This displeasure David was sensible of,
Psal.

Psal. 38. 1, 2, 3, &c. where he makes many complaints, which doe all of them spring from the conscience of the disobedience of the Law, which God hath framed in the hearts of his servants, whereby they reflect upon their sin as the ground of all the distempers, which lye upon their bodies or minds. This is the first effect of the subjection of Gods people to his Law, they lye under the faith and sense of the danger of the disobedience of it.

2 They are under the faith and sense also of Gods gracious acceptance of their wayes, when they are sutable to the blessed directions of his word; not that they can raise there-from their justified estate, but by the same Spirit of God, whereby they are helped to obey the Commandements of God, they doe see the Lords gracious approbation of them in their poore and weake endeavours; for *the Lord knoweth the way of the righteous*, that is, acknowledgeth and approveth it, *Psal.* 1. 6. When the Lord by his Spirit boweth the hearts of his people unto obedience, then he knoweth and accepteth their obedience, *Gen.* 22. 12. Thus the Lord beareth witness unto

unto his Servants, that he doth accept
their works; so that they sensibly know
and believe, that the Lord doth ac-
knowledge their poorest and weakest
endeavours, unto which they are car-
ried forth by his Spirit, in the Obedi-
ence of his word: this the Prophet Da-
vid confirmeth, *Psal. 18. 20. to 26.* where
he speaketh of his righteous dealing
with *Saul*, and whereas his enemies laid
it to his charge that he was an enemy
unto *Saul*, the Lord beareth him witnes,
that he had walked toward *Saul* with a
good conscience; now the Lord having
led him an end to deale justly, and righ-
teously, and purely with *Saul*, having
kept him from all the malice and out-
rage of *Saul*, and maintained his cause
against him, and delivered him out of
his hands, whom the Lord had now re-
jected, herein the Prophet seeth the Lord
accepting him, when in the name of
his Son, by the power of his Spirit, he
is helped to attend unto the Comman-
dements of God. This is comfortable
unto a Christian spirit, when the Lord
beareth witnesse unto his soule, that he
hath an eye to all the Commandments
of God. And all this argueth, that the
servants

servants of God, being in a state of grace in Jesus Christ, have looked at themselves as bound by the Commandments of the Law, and as being under the Law to Christ, who hath given the Law and power unto his servants sincerely to keep it, both by writing in their hearts a Law of obedience, and by putting his Holy Spirit within them; for if the people of God were not sensible of their bounden duty to the observation of the Law of God, they would neither have faith nor sence of Gods fatherly displeasure, when they negligently breake these Lawes; neither would they be sensible of Gods acceptance of their conformity thereunto. But we know what the Apostle saith, *2 Cor. 1. 12. For our rejoycing is this, the Testimony of our Conscience, &c.* And truly the Lord doth often beare witnesse unto the integrity of his Servants, against the oppositions of men. So he did to *Abraham, to David, to Paul,* and to sundry of the Servants of God, though they are not wont to build their safe estate thereupon: Yet this kind of Gods acceptance of their wayes and obedience, they doe discern, &c. yet in their
best

best obedience, which they doe performe, they see the need they have to goe unto God for justifying grace, because if they have failed in any one circumstance, their best righteousness is polluted, therefore they have need of *Jesus Christ* to cover the failings of their most strict performances; this *Nebemias* was sensible of, when he had been very faithful in reforming the abuses of the *Sabboth*, and of many other Ordinances of God; and though the Lord had helped him to undertake the Reformation with much dexterity and success, yet for all this he runneth unto Christ for acceptance and pardon, *Nebem. 13. 22.* And what would he have done if he had been conscious of some grosse sin? He would then much more have run to the Lord *Jesus*. Thus the Law is established by faith, for there is no justified person but is very apprehensive of his sins, and so of his continuall need of Christ, whose blood cleanseth us from all sins, *John 1. 7.* and who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnesse, *verf. 9.* who is an Advocate (if any man sin) and a Propitiation for our sins, *Chap. 2. 1, 2.* And what

what doe all these things argue, but that a Christian, being under the Covenant of the grace of God, doth submit himselfe unto this yoke of God. Thus far then a Christian is under the Law to Christ, so far as the Law is under Christ; he is under the Command of Christ, and under his power and displeasure, if he negligently sin against the Law, and unto Christ he runneth for pardon and cleansing, and unto him he cometh for acceptance of his obedience; so that he hath no use of the Law but unto Christ, and in and under him.

But how is a Christian not under the Law?

So far forth as the Law is not under Christ, I meane so far as it is without Christ, freely justifying us by his grace, so far a Christian is freed from under the Law. In one word, a Christian man, under a Covenant of grace, is not under a Covenant of works, *Rom. 6. 14.* *You are not under the Law, but under grace.* He meaneth, not under the Covenant of the Law, nor under the power and authority of the Law, as of their Husband, *Rom. 7. 1, 2, 3, 4.* The husband-ly

ly jurisdiction of the Law is taken away. The Law is not made for a righteous man, 1 Tim. 1. 9. That is, not the Covenant of the Law; for else we are under the Commandments of the Law to Christ: But the Jewish Teachers taught more, to wit, the Covenant of the Law unto salvation: Not but that the Law is good if a man use it lawfully.

But how shall a man use it lawfully? for it is not given unto a righteous man, but he reckoneth up the breaches of every Commandment, and unto them it is given; To the lawlesse and disobedient, to the ungodly and sinners, &c. 1 Tim. 1. 9. The Covenant of the Law is given to such (and to none but such) to convince them of their sinnes against the Law, to humble them to the death, and to drive them out of themselves, and all confidence in themselves.

But how doth it appear that the Covenant of the Law is not given to the Children of God?

From hence it is manifest, because a Christian man neither looketh for justification and salvation from his obedience to the Law, nor searcheth condemnation, though he faile in his obedience,

dience; and this is a fruit of his exemption from under the Covenant of the Law; for if a man should look for life by his obedience to the Law, and fear condemnation by the breach of it, this would bring a man under the Covenant of the Law; for the sanction of the Covenant of the Law is *Life* to them that obey, and to them that disobey *death and the curse*; but a Christian looketh not for life by his obedience, and that is plain, *Psal. 143. 2. Rom. 3. 20.* Therefore no hope of salvation from our obedience to the Law.

But *me thinks* (you will say) a Christian may feare his condemnation, because of his disobedience to the Law?

Truly this is a great snare, and this doctrine will be scandalous to many a poor soule, but without cause; indeed if God give a man to be under the Covenant of grace, and not to see it, then he may feare; but if a man know himselfe to be under the Covenant of grace, then he doth not feare condemnation from his disobedience; notable to this purpose is the confidence of *David, Psal. 49. 4.* where the Prophet calleth upon all people in the world

to take notice of it, both men of high and low degree: Wherefore should I feare in the dayes of euill, when the iniquities of my beeles shall compasse me about? Wherefore? Truly if there be any fear in the world, one would think this should procure it? what should a man fear, if not this: David yet professeth it, and would have all men to know it, that there is no cause therein why a Christian man should fear; wherefore should I fear? &c. Though it should follow you to the Stocks, or to Prison, yet there is no cause why it should make you fear. Men that trust themselves in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption. Had David had nothing but the wealth of his Kingdome, he might haue feared well enough, but here's his confidence, vers. 15.

But will not this make a Christian wanton against God, and cause him to abuse his liberty to hardnesse of heart?

No, no, this is the kindly melting of a godly heart, to consider a Redeem-

ers love, drawing him from the power of the grave, and that he should by his sins pierce the Lord Jesus Christ, this melleth him more than all his other sins, especially considering the abounding grace of God, *which where sin bath abounded, aboundeth much more.* Thus when a man doth not look for life by his owne righteousness, but knoweth the Redemption of soules to be more pretious than so, this sheweth a man not to be under a Covenant of works, and then his very iniquity shall not make him afraid, there is such a state in Christianity, and let all men know it.

But will not all men think the worse of Christian profession?

No, David will have all men know it, that they may see the difference between all worldly confidences, and the confidence of Christians; all the glory of worldly men will leave them to be like the Beasts that perish, and cannot redeem their soules, that the Lord onely might be exalted in his Redemption.

2 As a Christian looketh not for salvation by his obedience to the Law, nor feareth condemnation by his disobedience:

obedience: So neither doth he seek for any blessing from his obedience, nor fear any curse from his disobedience. And theretore if there be any Promises of blessing made to any obedience (though God should help him to as much obedience as might be) he doth not look for any blessing from that obedience, *Rom. 4. 4, 5, 6.* He looketh not for his blessednesse from his works, though he should perform all the conditions to which the Promises are made, yet he expecteth all his blessing from free Justification and union with the Lord Jesus Christ: *Blessed is the man to whom the Lord imputeth not sin;* this is the blessednesse of Christians. It is true, the Lord doth blesse the workings of his servants, and accept them, *Mat. 25. 34, 35, 36.* — Thus Christ blesseth them; but they are not sensible of their good deeds, so as to expect blessings for their obedience sake, and therefore they make answer, and say, *Lord when saw we thee an hungry, and fed thee, or thirsty, and gave thee drink &c?* Neither do they fear the curse of God, or that their sins should separate them from God; those that are under the law indeed are curs-

ed, if they doe not continue in all things that are written in the Law to doe them : But this Curse is removed from the Elect by Jesus Christ.

3 This also is a third effect of the freedom from the Covenant of works, that a Christian doth not look for conjugall comfort from his obedience, nor fear conjugall divorce, from his disobedience. In a Covenant of works it is with a man as it was with *Leah* (*Jacobs* wife) who expected love and fellowship from her Husband, because of her fruitfulness, *Gen. 29. 32, 34.* but thus doth not a man under a Covenant of grace, for when he hath done all he can, he is ready to say, *I am an unprofitable servant*, *Luke 17. 10.* and doth not challenge God for any of his dealing with him, he seeth he deserveth not his daily bread, and so looks for no reward from his good works; though the Lord will graciously acknowledge his servants in what they doe according to his will, yet they are not wont to plead any such thing, which is very observable in the practice of *Jacob*, *Gen. 32. 9, 10, &c.* where he doth not presse the performance of Gods Commandement to procure

procure any blessing, but acknowledgeth his unworthinesse, and looketh for grace from the Promise of God; *Deliver me I pray thee from the hand of my brother, for thou saidst, I will surely doe thee good.* Nor doth a Child of God fear divorce by his disobedience, though it have been very great. Sometimes the people of God have not onely rejected the servants of God, but the Lord himselfe. *1 Sam. 8. 7.* But when *Samuel* had pressed hard upon them for their sin, *Cha. 12.* and they were truly humbled, then *Samuel* said unto them (*ver. 20, 21, 22.*) *Fear not, &c.* Therefore feare you not, he will not cast you off: So that (mind you) a poor Christian doth not fear divorce from his disobedience, for if we should look for blessings from the one, or cursings from the other, we walk as not under Christ, but under the Law: But he that is freed from the Covenant of works, is freed also from expecting salvation, or fearing damnation for what he doth: He knoweth the Lord will hide his face from him, if he doe evill, but he knoweth the Lord will not cast him off for ever, yet he dares not commit sin, but

being under grace, he is the more affected, if he shall at any time displease God, and procure chastisement to himselfe, and by this means the Lord doth mortifie his distempers; on the other side, if he doe well, he will not say now my Husband will cleave unto me, and dwell with me: No, no, we are freed from the Law, Rom. 7. 4. But we were not so, if we look for conjugall love from God for our obedience to the law; it is true, if a man be marryed to the Law, his obedience unto it will supply comfort unto him, but if we be dead unto the Law, we have no life in it, nor by it, but onely in *Jesus Christ*, from whom we expect our comforts; indeed we are troubled that we should sin against the grace of God, otherwise we look not at our obedience or disobedience to make us accepted or rejected.

4 And finally, the soule doth not claim his right unto any Conditionall Promise by his performance of the condition, nor doth he deny himsef the blessing that the Promise may reach forth unto him, though he be wanting in obedience to this or that Commandment:

ment : Pregnant for this purpose is the example of *Jacob* (which we mentioned before, *Gen.* 32. 9, 10. who though he had a plain and a full Promise of God to doe him good, if he would returne unto his Countrey, and to his kindred, yet when he did returne according to the word of God, he claimed not his interest in that Promise, for that he had done as God commanded him, but *I am lesse than the least of thy mercies*, and yet he cometh unto the Lord for the performance of his Promises : but upon this ground, onely for the sake of mercy and truth. *Deliver me I pray thee, for thou saidst, I will surely doe thee good*, vers. 11, 12. So that (mind you) though the soule can make use of a conditionall Promise, and come to God for the blessing of it, yet not expecting it in the least manner by vertue of his obedience ; and truly this is the freedom of a Christian soule, whereas another man, if he have kept the Commandment, and performed the condition, he then looketh for acceptance from God ; as if the Lord make this Promise, that *He that confesseth and forsaketh his sin, shall find mercy* : This man

confesseth his sin unto God, and forsaketh it, and therefore he looketh for mercy: But this is not the manner of Gods people, and yet if they look for any mercy, it is in the way of God, but not for their owne goodnes, their hope is in the faithfulnessse and free-grace of God; they may make mention to the praise of God, how he hath guided them, and carryed them an end in his owne wayes, yet they chalenge nothing for any thing that they have done, but put the Lord in mind of his free Promise; that as of his free grace he hath freely promised, so from the same grace he may make good what he hath promised.

Use 1.

If any therefore shall accuse the Doctrine of the Covenant of free grace, of *Antinomianisme*, and say it teacheth men freedome from the Law of *Moses*, and if they commit any sin, they plead they are not bound unto the Law; we see how false such an aspersiō would be, for all the people of God know that *the Lord is an avenger of every such wickednesse*; There is none under a Covenant of Grace that dare allow himselfe in any sin, for if a man should negligently

gently commit any sin, the Lord will schoole him throughly, and make him sadly to apprehend how unworthily he hath made bold to abuse & imbeazle the treasures of the grace of God. *Shall we continue in sinne that grace may abound? God forbid.* None that have a portion in the grace of God dare allow himselfe in sin; but if through strength of temptation he be at any time carried aside, it is his greatest burthen. 2 Sam. 12. 8, 9. compared with 13. *Hath not the Lord (sayth Nathan) done these and these things for thee? Wherefore then hast thou despised the Commandment of the Lord? Then David confesseth, I have sinned.* It pierced him to the heart to consider it, that he should abuse his neighbours wife, and kill her husband, and above all, that he should commit that wickednes against God that had dealt so graciously with him.

So that the children of the Covenant of grace will onely tell you, that they are free from the Covenant of the Law, but not from the Commandment of it: for as it is given by *Jesus Christ*, and ratified in the Gospell, and as Christ hath given us his Spirit, enabling us to keep it.

it, wee are under it, so farre as to take our selves bound by the Authority of it; and if we doe trangresse against it, we know it is sin in the sight of God, & therefore it is, that the soule in such a case is sensible of the wrath and displeasure of God, whether it be his own sin, or the sin of his brethren; therefore he runneth unto God for mercy, which he would not doe, if he did not know that his desert according to the Law did utterly cut him off from mercy; else would he never pray for pardon of sin, nor rejoyce when the Lord helpeth him to doe that which is right and just in his sight, nor blesse the Lord for strengthening him unto obedience, unlesse he thought it to be his duty; and therefore

Use 2.

It is of use also to Teach the servants of God, how far we are freed from the Law; to wit, from the Covenant of it, so that we neither looke for justification, nor salvation from it; and let it not be grievous to any soule, that a Christian should say, he doth not feare condemnation by his disobedience, he will be apt to feare in this kinde, untill he be assured of the favour of God; but

but when he knoweth his portion in the Covenant, then indeed he doth not feare condemnation by his sin, nor doth he thinke, that the Lord will cleave unto him because of his fruitfulness: he casteth not off his comfort, nor looketh at himselfe as divorced from Christ, because of his barrennes, nor doth he looke for his daily bread from all his obedience, but expecteth all goodnesse and blessing from the treasures of the free grace of God.

This may also serve to Teach men *Use 3.* some discerning of their owne spirits and state; if you looke for justification no longer than you are obedient, and feare eternall condemnation, then you are disobedient; if you are afraid of divorce from Christ because of your sins, or if you looke for any vertue or challenge right to any promise by vertue of any well-doing of your owne, in such a case, either you are under a Covenant of workes; or you are gone aside to a Covenant of works; and if ever the Lord open your eyes, and bestow his free grace upon you, you will know your redemption from such dependances as these be. I know a Christian

stian man that hath not been cleerly taught the distinct differences between these two Covenants, may be misled into dangerous wayes that might tend unto the utter undoing of his soule; but it is a sin of ignorance, and the Lord will not leave his servants, but cleare up his truth and grace unto them.

Use 4.

May serve to Teach the servants of God, that desire to walke in a way of constant obedience, how to build their faith and hope; truly if they be grounded upon your own obedience or righteousness of sanctification, if they depend upon you, you will find your hearts ever unseled: you may finde comfort, as under the Law you shall, for the Law will cast in comforts upon a man because of his obedience, if he be married to the Law; but if you shall believe that Christ is yours, and comfort your selves because you have been by the power of the Law constrained to duties, and restrained from sin, and thereupon build your conjugall communion with Christ, you will find your soules full of sadnes and feare ere long; especially if you have true grace in your hearts: and therefore it is the
faith-

faithfullnes and tendernes of the grace of God unto his people, that when Christians come into this Country, though they have been marvellous eminent in our native Country, yet here they cannot pray fervently, nor heare the word with profit, nor receive the Seales with Comfort, they wonder what is become of their old prayers, and hearings, and Sacraments, and of their lively spirits in holy duties, truly the Lord hath disinabled them (as it were) from such things, because they did build their union and fellowship with Christ upon them; that so they might know the freedome of the grace of God, that justifieth the ungodly; then will the poore soule be glad to seeke after the Lord *Jesus Christ*, and say (as the people of God sometimes did, *Hos. 2. 7.*) *I will goe and returne to my first husband, for then it was better with me, than now*: now the soule will plainly see & discerne that he closed not with his true husband when as he built so much hope and comfort upon his duties; therefore he will finde himsele weake and dead (as it were) to all spirituall duties, and can finde no life in them,

them, no comfort from them; and it is the marvellous goodnes and free grace of God unto such a soule, whom the Lord will not suffer to blesse himselfe in his works; for if a man should lay the foundation of his comforts in them, and be ready as it were to take it ill, if he should not finde God accepting his works; *Wherefore have wee fasted, and thou regardest it not?* Isa. 58. 3. If a man rejoyce in the sparks which he hath kindled, this shall he have at the hands of God, *he shall lie downe in sorrow,* Isa. 50. 11. Whereas the light of God shall graciously breake forth unto the servants of God that wait upon him, though they be for present in darknes, and see no light; trust not therefore in any legall comforts, but wait upon the free grace of God, both to justifie, sanctifie, comfort and glorifie your soules. This is the way of constant peace, and if the Lord doe at any time checke his servants when they walke in by-ways, it is that he might build them upon a sure foundation, so that their salvation will not lye upon their obedience, nor damnation upon their disobedience. This is the way of constant

of the New Covenant.

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stant peace and safety unto all the Israel of God.

This Doctrine may serve in the next place to Answer a seventh Question touching the necessitie of sanctification, For it may be demanded, If the Lord will give himselfe unto the soule in the Covenant of his grace, not onely his Attributes but his Person, all that is God, is given by vertue of this Covenant; If God hath himselfe not onely chosen us to life and glory, but given his Sonne to redeeme us, and holy Spirit to sanctifie us, Ezek. 36. 27. What need is there then of Sanctification? for if the holy Ghost will dwell in us, he can take our wits and understandings, and understand all our meditations for us without any such actuall concurrence of ours, as might be requisite for that end; if the Lord give himselfe to be my righteousness and holines, what need I then these gifts of holines? so that this in summe is the Question, If the Lord will give unto us himselfe, what need we these gifts to worke any thing, which God is much more able to performe than we can be? this springeth naturally from the doctrine.

Though

Though the Lord give us himselfe and his holy Spirit to dwell in us, yet is it needfull that we should be endued with all the gifts of the Spirit of grace that do accompany salvation. You will say what need is there then that the holy Ghost should dwell in us, or will not these carry an end our soules unto immortality? Truly we have need that the Lord should give us his holy Spirit to dwell in us, notwithstanding all the gifts of his grace, though they indeed are necessary conditions to be found in the soules of all Gods servants, Heb. 12. 14. *Follow peace with holines, without which no man shall see the Lord*; as if he made it not onely of absolute necessity unto salvation in another world, but for a comfortable condition in this world; *follow peace and holines*: as if they were ready to fly away from a man; and indeed the Originall word doth imply no lesse, for [*διωξις*] doth signifie the pursuit of something that fleeth from a man, as peace will many times fly from one, & a man shall have much adoe to attaine unto it, Psal. 120. 6, 7. it is not easily attained unto, therefore should not be suffered to depart, but held

held fast when it is enjoyed: And so for holines, the Apostle would have us make an holy kinde of pursuite after it, as if it were still withdrawing it selfe from us, which cometh through the corruptions of our hearts, for wee are soone weary of holy duties, as prayer, or conference, or the like: if holines be in any thing, it soone groweth wearisome to flesh and bloud; but though our weake and feeble nature will be withdrawing us from holines, yet the Lord would have us to follow it, and pursue it; and so shall a man be withdrawn from the world, and from the temptations and bad examples thereof: doe not say, what, shall we be wiser than our fathers, & is not moderation best in all things? but consider what the Apostle saith, follow still after it, even unto perfection, and his words doe intimate the Reason of it, *Without which no man shall see the Lord*; for what is holines in its owne nature? it is that which giveth God his due, as righteousness giveth man his due; this is a maine ground why we are so slow in works of holines; for were they of another nature, and did they serve our turnes more

(as we thinke) we should not then account them tedious; if a man were to sit and tell money all day long, this is for my selfe (saith a man) and for my profit, and if it were for another, we should not thinke the time long, it may be, about that work neither: but (mind you) when it cometh to any thing which doth concerne the Lord, then its so farre above a mans reach; whatsoever we have to doe in the things of God, that we should soone be weary of reaching forth our hands all the day long unto the Lord, and to be constantly for God, from God, and with God in all our actions; our base spirits are soone ready to be withdrawing from the Lord, therefore the Apostle biddeth us, *Follow after peace and holines without which &c.* so that great is the necessity of holines, and worthy to be followed after; for though a mans owne heart, and the world, and men, and Satan withdraw us from it, yet follow after it; for without it no man shall see God; there is a kinde of holines which some men have attained unto many a faire day agoe, but tis a thousand to one whether it be the holines that doth accom-

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company salvation, for that holines is not easily attained unto, but the other will easily cleave close unto a man. Now if you shall aske me,

Wherefore the Lord will have us pursue after holines? and what needeth it? if the Spirit of holines dwell in me by an Everlasting Covenant (if it did withdraw from us as it did from Adam, it was another matter, but) though it may be quenched in us, yet it abideth for ever; what need then of gifts of holinesse?

Quest.

That one word may be sufficient *Answer.* which we finde, 2 Tim. 2. If any man purge himselfe from these evils; he shall be &c. This sheweth us why gifts of holines are requisite to be in Gods people, namely, that they might become meet instruments in the hand of God, and fitted unto every good word and worke; therefore it is, that the Lord will have us to be filled with all the gifts of righteousness, and fruits of his Spirit; that we might be the more fit Temples for the holy Ghost to dwell in, and this is the principall Reason of the point.

If then there be such gifts of holines, *Quest.*

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what need the holy Ghost dwell in us? is it not enough that he should shed abroad these things into our hearts? cannot the Lord carry an end the worke of our salvation by these gifts?

Ans.

There is need that the holy Ghost should dwell in us notwithstanding.
 1. To keepe these gifts in us. 2. To Act them in us. 3. To witnesse unto our soules by these, for our comfort, and the good one of another. Some Scriptures for all these.

1. That there is need of the holy Ghost, that he should keepe these in us. 2 *Tim.* 1. 14. there is a worthy thing committed unto us; how shall wee keepe it? not by our owne wit or wisdom, carefull watchfullnes and faithfullnes (though such things ought not to be wanting) but the charge is, *Keepe those things, by the holy Ghost which dwelleth in us*; we stand in need of gifts to be fit instruments in the hand of God: we stand in need of the Spirit of God to maintaine that which God giveth us; though *Adams* gifts were in perfection, yet not having the holy Ghost to keepe them for him, they all fly

fly from him as soone as ever he had tasted of the forbidden fruit, and left him naked and desperate ; therefore in the Covenant of grace, the Lord giveth the *holy Ghost* to keepe strong possession in his servants against the strong man armed.

2. Its the holy Ghost that Acteth the gifts given to us, and enableth them in us : for the *holy Ghost*, who keepeth possession, doth derive continued strength into our faith, which putteth life into all the gifts of God : and if you shall aske, how love, and patience, and all the rest of the gifts of God doe worke ? The *holy Ghost* stirreth up faith to looke unto Christ, who returneth strength by his Spirit unto faith, & so faith worketh by love, and by meeknes, and by all the rest of the fruits of the Spirit : thus the Spirit of God acteth according to what we read, *Rom. 8. 14.* Come to any holy duty, and it is the holy Ghost that leadeth you along and acteth in you ; so *Ezek. 36. 27.* & *2 Pet. 1. 21.* it is the Spirit of God that moveth us to any good worke, and that acteth the gifts of his grace in us.

3. It is the same Spirit of God also

that witnesseth to these gifts, and sheweth what gifts he hath given us; for such is the blindness of the nature of all the sons of men, and it is a wonder to see, that generally Christians, when the Lord first worketh these gifts in them, not one of a thousand but they thinke they are in a sad and fearefull condition, and so they are very uncomfortable when they have greatest cause of rejoycing. But now least that we should alwayes mistake that which the Lord hath given us, wee have received the Spirit of God, *that wee might know the things that are freely given unto us of God*, 1 Cor. 2. 12. He indeed taketh his owne time to discover it unto us, to some sooner, to some later; but this is his intendment, that he might honour his grace upon us by all the rich and gracious gifts, which he hath given us. He doth also reveale unto us the duties which he helpeth us to doe; *Rom. 9. 1. The holy Ghost, that wrought in him this brotherly love, beareth him witness also that he doth not lye, and that he had continuall sorrow in his heart, and that he could have wished to have been accursed from Christ, that they*

they might be saved ; it grieved him so much that the whole Nation should be destitute of the Lord Jesus Christ.

Thus we see what need there is that the holy Ghost should dwell in us, to keepe all the gifts of his grace in us, to Act them according to his will, and to discover to us what gracious gifts the Lord hath wrought in us, and what duties he hath helped us to doe, that we may be able to give Account of them, by the holy Ghost that dwelleth in us, and beareth witness with us. We see there is a necessity both of the gifts of grace, that we may be fit Temples for the holy Ghost to dwell in, and fit instruments for him to work by ; there is need also the holy Ghost should dwell in us, for the causes we have spoken unto ; And I might adde this, to comfort us in all the changes that may come upon us ; it is a strong Scripture which we read in *John 15. 26.* *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me* (our Divines have no place of more cleere evidence to prove the procession of the Spirit from

the Father) And the same Spirit testifieth to us, both what mighty redemption he hath wrought for us, and what grace he hath wrought in us; this the holy Ghost shall testify, even he that proceedeth from the Father; and this is the comfort of Gods people. Thus wee see both these poynts opened to us.

Quest. 3. How may we then imploy and improve this sanctification w^{ch} the Lord hath given us, and which he keepeth, and acteth in us by his Spirit, and whereunto he beareth witnesse? How, or to what end shall we employ it, seeing the Lord undertaketh to doe these things for us?

Ans. If the Lord Jesus Christ by his Spirit giveth us these gifts, it is our part then first to see that we doe not rest in any Sanctification which doth not spring from Christ, conveyed unto us by his Spirit conveying us to him, the Spirit knitteth us unto Christ, & Christ unto us; he worketh Faith in us to receive whatsoever the Lord giveth unto us, and by the same Faith worketh all our holinesse for us, 1 Cor. 1. 30. *Christ is made unto us, &c.* Therefore we are

are to see him the principall author of all these things in us, and for us; this is the principall comfort of all gifts (Christ given in them) and the glory of all our safety; and so far as any of these lyeth in our Sanctification, we ought to see that it be Sanctification in Jesus Christ; and then it is so, when the Lord giveth us to look unto the Lord Jesus in it, and to it in him; and as we look for our holinesse to be perfect in *Jesus Christ*, so we look for continuall supply of it from him; and this it is to make Christ our Sanctification, when as whatsoever gift the Lord giveth us, we goe not forth in the strength of it, but in the strength of *Jesus Christ*. There may be a change in the soule, which may spring from a spirit of bondage, and may captivate our consciences unto the Law, that may restraints us from sin, and constrain us unto duty: but such holinesse springeth not alwayes from our union with Christ, for there may be a conscience of duty without sense of our need of Christ; as it was with the *Israelites* at *Mount Sinai*, Deut. 5. 27, 28, 29. Goe thou neer (say they to *Moses*) and bear
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all that the Lord our God shall say, and speak thou unto me, all that the Lord our God shall speak unto thee, and we will heare it, and doe it. They have well said, all that they have spoken, saith the Lord. O that there were an heart in them, that they would fear me, &c. This I say therefore is the first thing to be attend'd unto, as ever ye would make a right use of your holinesse, see that it be such as floweth from Jesus Christ, and that there be not onely an heart awed with the Law, but waiting upon Christ to be all in all in us and to us, so shall we neither neglect the gifts of God in us, nor Christ and his Spirit, but shall give due honour unto all of them together.

2 This may also Teach all Christians, not to trust upon the gifts of their holinesse, though they doe spring from the Holy Ghost himselfe, though they be such as are unchangeable, though they spring from Jesus Christ, and knit our soules in union with him; yet trust not in the gifts themselves; the Lord layeth it down as the Apostacy of Israel, Ezech. 16. 14, 15. Trust not therefore in any of these, but let all our confidence be in Jesus Christ, not in any of
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of the gifts of his Spirit whatsoever.
For a little further opening of it.

1 Trust not in any gifts that you have received for the performance of any duty; for it is not the strongest Christian that is able to put forth a good thought, 2 Cor. 3. 5. but our sufficiency is of God, John 15. 5. And the Apostle Paul cannot onely not doe any great matter by his owne strength and grace, but nothing at all without Jesus Christ; and therefore he giveth us to understand, that it is God that worketh in us both to will and to do, Phil. 2. 13. If therefore we have any new work to doe, look to the Lord Jesus Christ afresh by Faith, that he may carry an end all our works in us and for us; otherwise it is not any strength or grace in us, that can produce any good work, word, or thought; and therefore (mind you) the Apostle maketh it a principle of Christian Religion, that the just man liveth by faith, and he often mentioneth it, Gal. 2. 20. *The life which I now live in the flesh, I live by the faith of the Sonne of God; where he putteth it into his owne experience: Why, did not he live by love, and patience,*

ence, and zeale? &c. Yes, truly they were lively in him, if ever in any man, besides our blessed Saviour: and yet notwithstanding he never attributeth life to any of these gifts of his, but if he speak of life, he maketh this his universall life, *I live by the faith of the Son of God: and I am able to doe all things through Christ which strengtheneth me*, Phi. 4. 13. This is the true savour of a Christian spirit, that when gifts are at the highest, the heart is then at the lowest, 1 Cor. 15. 9, 10. the Apostle Paul there acknowledgeth himselfe to be as one born out of due time; for (saith he) *I am lesse than the least of the Apostles, not meet to be called an Apostle, because I persecuted the Church of God; yea, but by the grace of God I am what I am, and his grace, which was bestowed on me, was not in vaine, but I laboured more abundantly than they all, yet not I, but the grace of God in me.* This is truly spirituall sanctification, that when the soule is full of the Holy Ghost, and gifts of the Holy Ghost, yet he is like a man in great penury, as having nothing of himselfe, this is a marvelous spirituall poverty, and you shall ever find (and I desire the Lord would

would open the hearts of his people to know what I speak) that if Christians have fallen , their greatest falls have been in their most eminent and exemplary gifts. If you shall mark the sins of all the servants of God, they have been chiefly found in the very exercise of their best gifts ; let us take a little taste of them, that we may learn to use our gifts in the strength of Jesus Christ.

Abraham a man full of Faith, none went beyond him in the old nor new Testament, yet if you read of any failing in him, it is in regard of the acting of Faith : what made him afraid not once but the 2^d time, that his wife would be taken from him by *Pharaoh* ? Gen. 12. by *Abimelech*, Chap. 20. had not the Lord promised to blesse him wheresoever he came, Gen. 12. 2. He had so much of the knowledge and grace of God shining in him, that *Sarah* needed not to have dissembled, and *Abimelech* (a poor Heathen) could say as much, Chap. 20. 16. Behold thy Husband is to thee a covering of the eyes to all that are with thee, and with all other : thus she was reprov'd : As if he should say, thou needest no shifts and lyes for thy protection, and

and to be a vayle unto thee. This a poor Heathen can discern, that a man that hath God with him, needeth no other shifts nor covering to defend and shelter him. Thus we see that these great failings of *Abraham* were proper acts of unbelieve.

Moses a meek man, none like him for meeknesse on the face of the earth, there is but one sin storied of him after he came to the Government of that state, and this was his failing, *Heare now you Rebels, must we fetch you water out of this rock?* so he lift up his hand, & with his rod he smote the rock twice, *Numb. 20. 10, 11.* They provoked *Moses* as meek as he was; sometimes when *Aaron* and *Miriam* dealt as peremptorily with him, he was not moved from the meeknesse of his spirit: But now he falleth into passion, and this was the very sin for which the Lord excluded him out of *Canaan*, *Numb. 27. 12, 13, 14.* it was the breach of this royall grace, *Chap. 20. 12.* *Because ye believed me not, 10 sanctifie me in the eyes of the Children of Israel, therefore you shall not bring this Congregation into the Land which I have given them.* Which words

words shew us the reason of his failing in the grace wherein he so much abounded, *Because yee believed me not.* The Lord will have him know, that he must live by his Faith in his meeknesse; if any man think himselfe to be a meek man, and nothing shall over-wrestle him there, if you believe not in God, but in your meeknesse, your confidence will soon faile you.

Peter, a man full of courage, and you read of two of his principall failings, and both in point of courage; he failed in the high Priests hall at the voyce of a damsell; and in the porch at the speech of another maid, and the third time, at the voyce of one that stood by. *Matb. 26. 69. &c.* Whereas afterwards, when he lived by faith, he became undaunted before the whole Councell; *Act. 4. 13.* Another failing of his in point of courage we read of *Gal. 2. 12.* He feared those of the Circumcision; whereas before he did eat with the Gentiles &c. Thus the Apostle Peters eminent gifts, did not bring forth their fruits. Know therefore that the best of all your gifts, faith, courage, meeknesse, wisdom, love to your brethren, will faile, if

if you trust in them, and you will be most apt to faile there wherein you do most excell.

If a man be wise, he shall faile in that point, and it may be in nothing so much as in that, even in those things wherein he thinketh he walketh most wisely; and such an one will find most tryalls in point of his wisdom, and the like will be found in all other graces, and all to this end, to teach the *Israel* of God to know that no man lieth by his wisdom, nor by any thing in himselfe, but by Faith in *Jesus Christ*, whom God hath given unto his people, and who is onely able to give new supplies of his spirit unto his servants, to add every gift which he hath given them.

I might have mentioned the example of *Sarah*, a meek and a quiet godly spirited woman, subject and obedient to her Husband, and called him *Lord*, whose daughters you are while you doe well, 1 Pet. 3. 6. and yet you know, one of her greatest failings was in point of reverence to her Husband, Gen. 16. 5. When she saw that she was despised, she said to her Husband, Thou dost me wrong, &c.
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Where is the reverence of *Sarah* now? Will you have the daughters of *Sarah* to imitate her herein? What had her Husband done? There was no fault in him in this matter, she had no reason to tax him upon this point, it was her owne Counsel, *vers. 2.* that he should goe in to her maid; *that I may have Children by her*; therefore there was no colour of any just complaint on her part; yet see this meek spirited woman failed in the point of her meeknesse herein, and did expresse no greater failing all her life long, that we read of; she was weak in Faith once, but there was great reason for that, her womb was dead, and her Lord (as she called him) was old also: Nor doth the Angel so much blame her about it, but that action wherein she most failed, was in that grace wherein she most abounded. And though every grace of the Spirit be of great force when the Lord doth act and move it, yet let a man goe forth in the strength of his greatest gifts, and if ever his heart faile him, it will be in them. Thinke not when you have done all you can, that you are worthy of any thing, but say that you are unprofitable

ble servants: For though sanctification be the way wherein the Lord will poure out all his blessings upon his servants, yet he doth require them to boast in none of their excellencies, but look at them all, as freely given them of God; and consider, that the right unto all, springeth from fellowship with *Jesus Christ*, that so not onely the gift it selfe is grace, but the blessing that followeth upon the gift is grace also; and suppose that we have attained all that we pray for, shall we then exalt our owne gifts? No, but let us say with *Jacob*, *I am lesse than the least of all the mercies and truth which thou hast shewed unto thy servant.*

Doe not trust, as not upon gifts, nor upon duties performed by those gifts, to reach the blessing; so look not for your *Justification* from thence at all; for the Apostle is plaine, that he looked not for any thing for his righteousness before his conversion; and after his conversion, he counteth it all as drosse and dung, that he might win *Christ*, Phil. 3. 6, 7, 8. And, for our faith, they are not to be trusted upon as grounds of our Faith; for all the gifts of our sanctification

fication are fruits of our Faith; and therefore our Faith is said to *worke by love*, Gal. 5. 6. and so it doth by all other gifts of the Spirit, and if they be fruits of Faith, then Faith is not bulke upon them.

And thus much of the second Use which Christians are to make of their Sanctification.

3 There is in the next place a point of *Witnesse*, which this Sanctification doth yield, and the Spirit of God with it; the *water* beareth witnesse to the *blood*, and the *blood* to the *water*, and the *Spirit* unto both, 1 *John* 5. 6, 7, 8. A mans owne Spirit beareth witnesse also, *Rom.* 8. 16. And therefore as a witnesse of God unto our Faith, we may lawfully hear what it speaketh: But this is the life of a true Evidence, that all these gifts of God doe not bear witnesse any further then a man seeth the Lord Jesus working them in him, and for him; for it is Faith that maketh all the graces of the Gospel active; and it is a condition so requisite, that unlesse our works be of Faith, and flow from it, they are not acceptable before God; *Heb.* 11. 6. Therefore unlesse Faith car-

ry an end our works, they are not works of holiness, such as should bear witness to the soule; therefore the Apostle doth stir up the *Corinthians* unto this mainly, *Examine your selves, whether you are in the faith*, 2 Cor. 13. 5. And if he doe exhort them to Examination, it is in point of Faith, & therefore Reverend *Forbes* of *Middleburgh* (who hath written a Sermon upon that Text) saith well, *That unlesse men find faith in their holinesse, none of all their sanctification will become a sound witness of the grace of God unto them; but if Faith be found, then you shall see Jesus Christ accepting you, and breathing in you, except ye be reprobates.*

There is a marvelous gracious witness that Sanctification giveth unto him that liveth by Faith in *Jesus Christ*, if it be in Christ, and work from him, and for him. This onely is that sanctification which the *Lord* commendeth unto his servants to seek after it.

4 A fourth Use of our sanctification is, that the Spirit of God helpeth us by it in point of *Rejoycing*; and therefore it is that you shall see the *Servants of God* rejoycing in their holiness,

lineſſe, ſo doth the Apoſtle Paul, 3 Cor. 1. 12. — *This is our rejoycing, the teſti-
mony of our conſcience, &c.* He rejoyceth
at what the Lord doth by him, and with
him, Gal. 6. 4. But what is it that ma-
keth the Apoſtle rejoyce before God?
When he rejoyceth in his work before
the Lord, you ſhall ever find him re-
joycing at the Lords acting theſe gifts
in him, and bleſſing him in his work.
Let us look upon two or three Scrip-
tures for this end, 1 Tim. 1. 12, 13. So
that (mind you) as he ſeeth God gi-
ving him theſe gifts, and enabling him
unto the work, ſo he bleſſeth God in
that behalfe. You ſhall find him alſo
bleſſing God that had proſpered this
worke of the Miniſtry whereſoever he
came, 2 Cor. 2. 14. The Lord working
in him and for him, maketh him to
triumph and to over-waſtle all the
difficulties that he meeeth withall.
The Lord had given him gifts, & taught
him to exerciſe thoſe gifts, and doth ac-
cept him, and therefore he expreſſeth
himſelfe in a marvelous ſtrong ſpeech,
Phil. 1. 20, 21. *I am in nothing aſhamed, &c.
for to me to live is Chriſt, and to dye is
gaine. To me to live is Chriſt; as if he had
ſaid,*

said, I have no life but from Christ, I put forth no act of life but for Christ; this is the sum of all his conversation; and if Christ be his life, then death will be his advantage, and Christ will be magnified in either.

Thus we see how the Saints of God have made use of their Sanctification; they are carefull to see that it flow from Christ, and yet when they have it they dare not trust in their best gifts for the least duty, neither doe they look for their Faith from their best gifts, but they expect their best gifts to flow from their Faith: They make use of the testimony of their holinesse when they see Christ in it, and Faith in it, and the Spirit of God carrying them along in the ways and duties thereof. Thus they see their holinesse, and take comfort in it, & from the witnessse of it, as that by which the Lord dispenseth comfort unto his people, when they receive it from the hands of Christ, & by Faith in him, by which they are taught of God to carry an end their whole conversation in his name.

5 Furthermore, as we receive it from Christ, and trust not in it, but in Christ, and

and receive the witness of it in Christ, and in the Holy Spirit of Christ; and as we receive joy and comfort also which the Lord doth minister to us in a Sanctified course by his Holy Spirit, so we grow up and perfect our holiness which we have received in his name.

There is growth in grace, this Sanctification is not bedrid, Christians are not as weak now, as they were seven years agoe, nor doe they stand at a stay, but goe forward in Christianity; and hereupon the Apostle exhorteth the Ephesians, Chap. 4. 16. To speak the truth in love, that they may grow up into him in all things which is the head, even Christ: Implying, that men that enter into the wayes of holiness, ought to grow on unto perfection in the fear of God, Job 17. 9. And many sweet meanes the Lord hath appointed for this end; the communion of Gods people tendeth hereto, Prov. 13. 20. He that walketh with the wise, shall learn wisdom: All the Ordinances of God are appointed for this end also, to beget and increase Faith and holiness; therefore a Christian in the use of all these Ordinances,

doth not stand at a stay, but is still thriving and growing, and that not in his owne strength, but in the strength of *Jesus Christ*, seeking for his acceptance and help in every duty he goeth about; and this is that the Apostle doth exhort the *Colossians* unto, Chap. 2. 6, 7. This ought Christians mainly to attend unto, that as you see the branch, the more juice it sucketh, the more fruitfull it is; so also it becometh the people of God to know, that the more need we stand in to be fruitfull, the more need we have to derive a continuall fresh supply from the Lord *Jesus Christ*; that by his Spirit renewing grace in us, we may be enlarged, and carried an end in the wayes of God; whereas otherwise, the hearts of Christians would soon faile to goe on in those things wherein they desire to be growing up unto perfection.

What is the reason that so many servants of God are not so lively in their profession as they were wont to be many yeares agoe? Truly wee attend upon Ordinances, but it is onely upon the outward act of them, and not upon *Jesus Christ* in them; this is many times wanting

wanting in the hearts of Gods people ; but truly if this be our constant frame, and wee doe not recover our selves, then is not our sanctification such as floweth from fellowship with *Jesuw Christ* ; for you shall finde this to be true, that there is no gift of Christ, nor no sanctification accompanying salvation, but it doth knie us neerer and neerer unto Christ ; and the more wee are filled with true spirituall gifts, the more empty wee are of our owne strength, and selfe-conceits ; and so wee ought to be, otherwise we shall constantly finde this, that if the Lord doe not preserve this empty frame in us, the more full we are of any gift, the more full shall we be of our owne strength, and consequently the lesse need shall we feele of Christ ; and if this be our constant frame, it will be a sad argument that our best sanctification will not endure but fall away, unlesse we be knit unto Christ by the Spirit of his grace ; for by all true sanctification we are the more knit unto him, so that if any man would know whether the superscription of Christ and his Image be stamped upon his sanctification, this
you

you shall ever finde to be the stampe of the grace of Christ, that the more you receive from him, the more you stand in need of him; in so much that notwithstanding all the gifts of the Spirit, there is not the ablest Minister of the New Testament, but (if his gifts flow from the Spirit of Christ, and knis you unto Christ) you will finde as great need to cleave unto Christ, as ever you did the first day when you came trembling into the Pulpit. If therefore wee feele our selves full, so that the more we have received, the more sufficient we are, and goe not about the duties we have in hand in feare & trembling, but in selfe-confidence, if this be our usuall and constant practise, it is but counterfeit Christianity; I doe not say that the gifts are counterfeit, for they are from the Spirit of God, and men may by them be very serviceable to Church and Common-weale, but this is certaine, that the stronger and the more your gifts are, if you sit loose from Christ, the emptier your hearts are of him. But you will say, may not a Christian be full of himselfe, and depend upon the strength of his owne gifts?

of the New Covenant.

gifts? Yes, God forbid I should deny that, for the best Christians have gone astray in the exercise of their best gifts; and hereupon *Abraham* hath been wanting in faith, *Moses* in meeknes, *Peter* in courage, and *Sarah* in her modesty, they have been so apt to trust upon those graces of God, wherein they have most abounded, that they have principally failed therein: but this you shall finde, that (if they have been overtaken once or twice) as the burnt childe dreads the fire, so they grow to be more sensible of their need of Christ, more fearfull of departing from him, more carefull to cleave unto him, that they might grow up in his Name unto all well pleasing in his sight. If therefore there be a sanctification that standeth as a stay in any man, it is a great suspicion whether the gifts thereof flow from fellowship with Christ, or no; if gifts be truly spirituall, a man shall usually grow up in them, *Habenti dabitur*. Imploy them, and multiply them; but if you imploy the gifts you have received, in your owne strength, and you are now full of your owne sanctification, truly this is but frothy work, and doth not convey

vey true nor lively nourishment and comfort; but the comfort and life is so him that in his most spirituall gifts & best performances, is empty of himselfe, and onely full of *Jesus Christ*, to live or dye is his advantage.

This is the Use which I would commend unto you touching your Christian sanctification. Thus we see sundry things have been cleered from this doctrine concerning the Covenant of grace. There remaineth another thing to be resolved and cleered from the doctrine; for if God in the Covenant of his grace doe give himselfe to be a God to *Abraham*, and to his seede, It is then to be enquired, How God the Father giveth himselfe, and how the Son, and how the holy Ghost giveth himselfe; for these are the fundamentalls of the Covenant of grace, and necessary to be opened for cleering the doctrine of it.

Quest.

How God the Father doth give himselfe to be a God in Covenant to *Abraham*, and to his seed, that is, to the faithfull seed of *Abraham*.

Answ.

All the Persons in Trinity concur in works *ad extra*, in works upon the Crea-

Creature. They give themselves by a
Threesfold worke or Act.

1. The first Act of G. d is (having
chosen us in his Sonne) He gave forth
his owne Sonne out of his bosome for
the redemption of *Abraham* & his seed ;
that is the first and fundamentall of all
the rest that God doth put forth, or a-
ny other Person in Trinity, for the ap-
plying of the Covenant unto the hearts
of his people ; And God in giving his
Sonne doth give himselfe , *Isai. 9. 6.*
Job. 10. 30. & 1 Job. 2. 23. Rom. 5. 8.
Job. 3. 16. And as God giveth us his
Sonne, so he giveth us all things else in his
Sonne , *Rom. 8. 32.* So then this is the
first and the great worke of God, that
he hath given his Son out of his own
bosome, to take our nature upon him,
to lead a miserable life, and to dye a
curSED death, and in him hath given all
his Attributes, his mercy, and power
unto the sonnes of men ; an undoubted
signe that God intendeth to give him-
selfe in the Covenant of grace unto his
people , when he giveth *Jesus Christ*
himselfe in that Covenant, as he doth
expressely , *Isa. 42. 6.* where wee may
see that God giveth another, even that
God

God the Father giveth God the Sonne. Thus it is a gift of the Covenant that God giveth his Sonne to be the foundation of the Covenant, and the chiefe blessing of it. And Chap. 49. 8. He speaketh to the same purpose. *No man hath seene God at any time, (Joh. 1. 18.) nor can see him; nor will God the Father have immediate fellowship with any creature; but the onely begotten Sonne of the Father, the Lord hath given him that he might reveale him; Thus wee may perceive that the Lord is gracious and marvellous gracious in that he giveth us his Sonne, his deare Sonne, the second Person in Trinity; and thus he saith to his Elect; I will be a God unto thee, and give thee my Sonne that shall redeeme thee out of all distresse and danger. Thus doth the Lord for his people, and it is a cleere evidence of his grace, and sheweth that his love unto his people is beyond all banks and bottome; for the Lord to give us his Sonne, and this Sonne so soone as he was promised, his people saw him a farre off. Job. 8. 56. Your father Abraham rejoyced to see my day, and he saw it, and was glad. For when the Lord Jesus Christ was promised unto him,*

him, *Gen. 17. 16, 17.* and the Lord had said unto him, I will blesse Sarah and give thee a sonne of her, yea I will blesse her, &c. Then *Abraham* fell upon his face and laughed; he did rejoyce that the Lord would give him a Saviour out of his loynes: how it could be brought to passe it may be he knew not, but by a spirit of Prophecy did he discerne it no doubt. This is the first worke of God in giving himselfe by Covenant, and this was done long agoe before we were borne; he gave him in his eternall counsell when he did elect us in him: he gave him when he sent him into the world. But this is more when

2. He giveth us unto his Christ by Covenant, and draweth us unto him, and giveth Christ unto us also. And this grace of God cometh neerer us; the other did leave us like lambs in a large pasture, but now as He giveth us unto Christ, so he giveth him unto us, and both in present possession. And this the Father doth, *Joh. 6. 44.* for no man (saith Christ) can come to me, except the Father which hath sent me draw him; and every one that hath heard and learned of the Father cometh unto me. Now this kinde

kinde of hearing and learning of the Father, is a strange kinde of learning which the Lord Teacheth the soule by — when he draweth him unto Christ, an effectuall Teaching and powerfull. 1 Cor. 1. 9. This is your *effectuall calling*; and this is the Lords giving us unto his Sonne, *John 6. 37.* All this is properly the worke of the Father. Men are said to be well given when they give themselves to their bookes, to their works, and businesse, but this we may well say, that we are indeed well given when the Lord giveth us unto his Sonne; for otherwise we are but in an ill state, which way soever we are given.

Quest.

If you shall aske, How the Father giveth us, and calleth us, and draweth us into fellowship with his Sonne? (for they are Scripture-phrases, and all of them of like value in Scripture-sense.)

Answ.

In a word, The Lord draweth us unto his Sonne by his Spirit, and calleth, us as by his word, so by his Spirit also, and giveth us by his word and Spirit unto Jesus Christ. In this thing I shall speake no more unto you, than
what

what you have often heard, and I suppose long agoe received; As that the Lord calleth his people out of their finnes by the light of the Law, and by the Spirit of *bondage*; he setteth home the Law effectually unto the soule, and thereby draweth us from sin and from the world in some measure, that we have now no minde to those things which before we were full of delight in, whether they be finnes against the Law, or finnes against the Gospell: It is the Lords usuall dealing by his Spirit to set home finnes against both, in so much that thereby we come to be afflicted with some kinde of trembling and feare and torment about our spirituall estate. And thus it was with *Saul* (who afterwards was *Paul*) *Acts* 9. 3, 4, 5, 6. when Christ called unto him out of heaven, and challenged and convinced him of sinne, he all trembling and astonished said, *Lord, what wilt thou have me to doe?* So it was with the *Saylor*, *Acts* 16. 29. After the Lord had shaken his heart with an earth-quake (which is a sanction of the Law, and a ratification of it, as all Gods judgments are) he called for a light, and

sprang in, and came trembling to Paul and
 Silas. Thus the Lord draweth men out
 of themselves, and their sinfull wayes
 by a spirit of bondage, whereby they
 are convinced of sinne, and desert of
 Gods wrath, are greatly and deeply af-
 flicted with feare: concerning which
 the Apostle Paul saith, 2 Tim. 1. 7. God
 hath not given us the Spirit of feare (or
 bondage) but of power, of love, and of a
 sound mind, &c. Such feare also the A-
 postle Jobn speaketh of, 1 Job. 4. 18;
 when he saith, Perfect love casteth out
 feare, for feare hath torment; which com-
 meth from the sense of a mans estate;
 whereby he is forced to cry out many
 times, and to say, woe worth my soule,
 that ever I was borne, for the Lord
 causeth me to possesse all my finnes,
 and presseth me downe to the nether-
 most hell. This is one worke of the
 Spirit of bondage, by which the Lord
 draweth the soule out of it selfe and
 finnes, though of it selfe the spirit of
 feare goeth no further than to shake a
 mans carnall confidence; which is ac-
 companied with Anguish and Tor-
 ment, 1 Job. 4. 18. Rev. 9. 3. & 11.

16.

Besides.

Besides this Spirit of Bondage, the Lord hath another work, which is called a Spirit of Burning, Mal. 4. 1. The day cometh, &c. This is a Spirit of burning; let us speak unto it a little; the Prophet saith, It shall leave them neither root nor branch. There are two things in the root.

1. The first is the Roote of Abrahams Covenant, which this people much trusted upon; and that is it of which John Baptist speaketh, Now the axe is layd to the roote of the Tree, &c. and this he spake (Mat. 3. 9) after he had said, Thinke not to say within your your selves, Wee have Abraham to our father, vers. 8. So that all the confidence that they had in Abrahams Covenant, and Temple, and Tabernacle, and such things, is burnt up, and so they have no roote left them to stand upon. And this is one thing intended by the Roote. But

2. Secondly, there is something more in it, for with this Spirit of burning, the Lord by the power of this Spirit doth cut us off from any power of our owne naturall gifts, and parts, and spirituall gifts also, whereby we thought to lay hold on Jesus Christ, and we are

cut off hereby from all the confidences that we have in our owne sufficiency ; when once the Lord intendeth to bring a soule unto himselfe ; for there is an usuall prefidence that we have in our owne state, though the Lord have cut us off from hope in the righteousness of our parents, and from boasting of his Ordinances, yet we thinke there is some power still left us, and therefore we hope and will seeke in our owne strength, that the Lord may reveale himselfe to us in mercy and peace ; but when the Lord cometh neerer unto us, he will shew us how unable we are to take up the least good resolution, we shall finde our selves, like bruised reeds unable to hold up our heads ; for Christ came to seeke and to save that which was lost, so that Christ will not declare himselfe to seeke us untill we be lost, and therefore he saith, *Matb. 16. 24. If any man will come after me, let him deny himselfe, and follow me ;* And according hereunto it is that those converts, *Acts 2. 37. doe cry out when they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we doe ?*

Hence

Hence it is also that the poore soules that came unto Christ, *Matb. 12. 20.* were like bruised reeds that could not hold up their heads, for the Lord in this case bruiseeth them, & layeth them low, that they see no more hope of mercy, nor likelihood that God should shew them any hope. Thus doth the Lord burne up the *Root of Abrahams Covenant* wherein men trust, and the *Roote of all our selfe-sufficiency*, that now wee find our selves dried up & our strength consumed, that now we are not able to thinke as of our selves a good thought.

And againe the Lord by this spirit of burning doth burne up all our *branches* also, how faire and Greene soever they have been; All our fastings, and humiliations, and almsdeeds, and prayers, such things as the Pharisees much boasted in, *Matb. 6. 1, 2, 3. &c.* but these things are all burnt up. The fruit of bondage worketh unto feare, and now all the hope is that a man setteth upon reformation; but if the Lord love a mans soule, he will not let him stay there, but goeth further with him, and sheweth him that his prayers and fast-

ings, are all empty and fall short of the life and power of Jesus Christ; but yet the soule is not quite out of hope, though the Law cannot save me, if it cannot, I must get me unto Jesus Christ, and lay hold upon him for salvation; as it all were to be had by faith in Jesus Christ, if once we can lay hold upon him, and nothing else were required but faith in Christ, and thereby my laying hold upon him: I see plainly (saith a man in this case) that there is no hope in me, as hath been rightly observed, and therefore I trust upon Jesus Christ, and give up my selfe to him: but now if the Lord love thy soule, he will not suffer thee there to rest, he will not leave thee so, He will presse thee further. How comest thou by faith in Christ? Why, thou tookest it up of thine owne accord, thou thoughtest all thy gifts and duties were in vaine, and therefore now thou wilt believe in Jesus Christ: Is it so easie a matter? Can any man come unto Christ except the Father draw him? And is thy faith any more than a resolution of thine owne, when thou wast convinced of the emptinesse of thine owne gifts and abilities?

When

When this spirit of burning hath blessed this thy faith also, and that by the cleere evidence of the Gospel put upon it. Now saith the soule, I see that I am not in Christ, though I said that I would trust in Christ, yet I see, it is not every one that saith, *Lord, Lord, shall enter into the kingdome of heaven.* Now I see it is not my faith (such a Faith as mine is) that will reach Jesus Christ; it is not a faith of my own undertaking that will serve the turne. I see now Christ alone must worke this great worke in me, and Christ in the way of his owne Ordinances, therefore I must looke for it in his word, and in the fellowship of the Sacraments; therefore I will look up unto the Lord in all these, and waite for him, and seek him therein: And I hope I can seeke and waite in that way, though I can do nothing else, and so the poore soule maketh account that in time he shall finde Christ in the Ordinances, and so hammereth out a faith from thence, and therein blesteth himselfe. Now (minde you) the Spirit of God (when the Lord God the Father will draw home the soule throughly to Jesus Christ)

Christ) will burne up all thy confidence; for if thy soule be not utterly lost, so long as it hath any roote, or power in it selfe, it is not come to an utter selfe-deniall; though I cannot worke I will believe, and if I cannot believe, I can waite that I may believe, and so here is still the old roote of *Adam* left alive in us, whereby men seeke to establish their owne righteousnessse. This old roote putteth forth it selfe, and will not suffer the soule to be wholly from Christ and for Christ alone, and all because there is a sprigge of *Adam* left in the soule; whence it is, that the soule is marvellously apt to have hope and confidence more or lesse from some vertue or power in himselfe, therefore its no small matter to be cut off from *Adam*; thats contrary to nature; As saith the Apostle, *Rom. 11. 24.* this is a marvellous strong work, when the Spirit of God comes to a~~nd~~ things contrary to nature; for nature is fully possessed, that what God commandeth, I am able to doe it: nature will not be perswaded to the contrary; If I heare God command any thing, I will doe it (saith a carnall heart) and if I cannot doe

do it, I will believe, and if I cannot believe I will waite, and I can waite that I may believe; this is still but nature: Now when the Lord cometh indeed to ingraffe us into Jesus Christ, this is quite contrary to nature. Why, wherein is it so contrary? I answer, whereas nature is active for it selfe, now it cometh to passe, that whereas a soul hath been stirring and busie in his owne strength, at length the Spirit of God, by the mighty power of his grace, being shed abroad into the soule, doth burn up root and branch, not onely the root of *Abraham's* Covenant, but all the fatnesse of the root of the *Wild Olive*, by which we are fat and lively to all spirituall work in our owne apprehensions; so that we work in our owne strength, untill the Lord come and cut us quite down, and make us to see that there is not the least good thought, as of our selves, and therefore unlesse the Lord be wonderfully gracious unto us, we cannot be saved, till it come unto this, the soule is not fit for Jesus Christ.

Thus the Spirit of God may worke powerfully in the hearts of men, and burn up their root and branch, and this

a spirit of burning may doe, and yet leave the soule in a damnable condition for ought I know, and such as many a soule may be in, and yet never come to enjoy saving fellowship with Jesus Christ; therefore as this is one arm of God stretched forth for the salvation of his people, when he draweth them out of themselves, by a Spirit

Of { Bondage }
 { Burning } towards Christ: So

2 There is a further work of God in drawing us home thoroughly and effectually to Jesus Christ, when he giveth the Spirit of Adoption, which reacheth beyond all the former work; he hath cut us off from our selves, and now we stand in a state quite contrary to nature, and if any saving work be wrought in us, it is quite contrary to nature; if any thing fall upon the heart and soule of a man, to bring his will to this passe, to lye downe at Gods feet, that he knoweth not what to doe, and yet whatsoever the Lord calleth him unto, he is willing, if it were possible to be done, he would run through fire and water to doe it: but he findeth himselfe unable to doe any thing,

thing, and now he will tell you that to believe is as impossible for him as to build a world: why then bid him waite, waite? saith he, I, but I cannot waite, and if I seek the Lord, I cannot find him, and I see others of Gods servants wrought upon graciously, but dead-hearted I, nothing will work upon me; now in such a case as this, the Spirit of God cometh into the heart of a Christian, and taketh possession of the soule for Jesus Christ, and so draweth the soule to Christ, and maketh it there to stay, and there to lye down, and to be willing to be drawne yet neerer and neerer unto Christ, and to be carried an end by him, to take all from him, & to give all the glory to him. This Spirit of Adoption doth give a man a Son-like frame to lye prostrate at his Fathers will, like unto the Prodigall Son, Luke 15. 17, 18, 19. who when he came to himselfe, and saw how unable he was to provide for himselfe, and how unworthy he was that his Father should doe any thing for him, he came and lay downe at the feet of his Father, for he is unable and unworthy of any mercy. Now this stooping of the heart
unto

unto God, and yielding unto him to doe with us as seemeth good in his own eyes, is such a prostration of the heart, wherein the Lord hath taken possession of the soule, that now a man is led unto fellowship with Christ, that there is *None in Heaven but him, none in the earth in comparison of him that the soule desireth after*; and now a man waiteth upon Christ to see what he will doe for him; and though he cannot tell you that he waiteth, yet he doth waite, that he may be helped of God, to depend upon him. Thus he receiveth all from Christ, and giveth all unto him. This is the Fathers drawing of the soule, which is expounded to be *the bearing and learning of the Father*, of which *John* speaketh, *ch. 45*. *He that hath heard and learned of the Father, cometh unto me*; which is, when the Lord hath drawne the soule out of his naturall corruptions, legall reformatiōs, pretences of Faith, and waiting upon Christ in his owne strength for Faith, if it be wanting: Then when the soul doth lie at his feet to be disposed of according to the will of God, and is in some measure subject unto the Lord, though not so much as he

he could desire ; and therefore now the soule doth not content or blesse himselfe in any gifts or works of his own, but yeldeth himselfe humbly to the Lord, to work in him both will and deed of his owne good pleasure, and to teach him how to seek, and waite, and believe, and long after Jesus Christ, these things he waiteth for : Otherwise untill he be thus taught of God, the soule will alwayes think that he can doe something; and is not able to come out of himself to utter denyall of himselfe ; but if any man will come unto Christ, he must deny himselfe, even all his owne gifts, and parts, and good works whatsoever ; for a man is never utterly denyed, untill there be nothing left of which a man can say, This I am able to doe, or this is an hopefull thing in me ; and when it cometh to this passe, then will the soule lie down at the will of God, and acknowledge, that if the Lord would never shew him mercy, just and righteous are his judgements. Now when the soule and will of a Christian are convinced of these things, as well as his judgement, that now he waiteth upon Christ as well that

that he may be able to waite and seek the Lord, as he doth for any other good thing from the Lord, he waiteth now upon the Lord for a poor spirit, and cannot perke up himselfe, no more then a bruised Reed can doe. Thus when it cometh unto saving work, the will and soule of a man is so cast downe, that a man cannot tell what to make of himselfe, but there he lieth to see what the Lord will doe with him, whether he will reach forth the hand of salvation unto him or no. In this case the soule is left utterly void, and hath in himself neither root nor branch, but seeth how unable he is in himselfe to beleeve or waite; nor can he tell whether Jesus Christ be his portion, and now doth the Lord take possession, and fill the empty soule.

If you ask me how this spirit cometh into the soule to make it thus to stoop unto Christ?

You shall find that the Lord useth to convey himselfe unto the soule in some word of Promise of the Gospel that sheweth unto the soule the riches of the grace of God in Jesus Christ; something or other is declared of Christ.

of the New Covenant.

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Christ. This word being taught in the publick Ministry of the word, or brought to remembrance in some spirituall duty, as Prayer, or Conference, or the like, (for I will not limit the Holy One of *Israel*) yet usually it is done in the Ministry of the Gospel; and though the Lord doth not limit himselfe, yet he doth limit us to attend upon the means which he usually worketh by; but whatsoever the way be, this is the manner of Gods working, he doth universally come into the soul in some word or other of his grace; as for instance, that in 2 *Cor.* 5. 19. or that in 1 *Tim.* 1. 15. In some such word of his grace he cometh and putteth life into the soule, and maketh it somewhat quies, and causeth it to see that there is hope in *Israel*, and the Lord is able, and there is riches enough in Christ to save me. By such kind of work it is that the Lord bringeth the soules of his servants effectually to Christ, and now hath God the Father given us unto him, and untill now thou never camest unto him savingly. This is the second Act whereby God the Father giveth himselfe unto the soule.

The

The third a&t or work followeth both these, as soone as ever the Lord hath given this selfe-denying spirit unto the soule, and hath made it like unto a bruised Reed, or like a Traveller that is out of his way, and willing to take any man by the hand that will lead him into his way againe; when the soule is in such a frame, the Lord cometh with a third a&t of Reconciliation. The first work was of *Conviction*, the second of *Prostration*, the third of *Reconciliation*. This is the third work of the Father, though there is in all these works a concurrence of the whole *Trinity*, yet some are more proper unto each Person, as our *Catechismes* teach us, and we are not wont to scruple such expressions in them. God the Father created us, and we cannot expound it; but as God the Father created us at the first, so he doth again create you, or else if we acknowledg it in the one, and not in the other, we do wrong unto God, even to the Father. Well, he is then reconciled unto us, having given unto us the Spirit of his Son; & now he doth pronounce us reconciled unto him, this is the work which is spoken of *Rom: 5.*

10. and this is the work of God the Father, according to that was before alledged, 2 Cor. 5. 19. *God was in Christ reconciling the world, &c.* Now there are two acts of God as fruits that follow hereupon, and both of them done at once upon the soule.

1 The first is *Adoption*, whereby he maketh us his Children, as *Gal. 4. 4, 5, 6.* & *John 1. 12.* So that now we are the *Brethren of Christ*, and the *Sons of the Eternall God*; *Adoption* is properly the work of the Father, but *Christ* being the naturall Son of God, we must be knit unto him, before we can be accounted Sons.

2 The second is *Justification*, *Rom. 8. 33, 34.* This is the Fathers work, and it is principally attributed unto him to forgive our Iniquities, and to make reconciliation in *Christ Jesus*. And look as it is in our naturall Being, so soon as ever we have received naturall life from *Adam*, we become the Sons of *Adam*, and his sin is imputed unto us: so it is in the new birth, as soon as ever the life of *Christ* is shed abroad into our hearts, so soon are we Heires of *Christ*, and the righteousness

of the second *Adam* is imputed unto us now to our Justification, as the sin of *Adam* before was to our Condemnation.

Use 1.

The Doctrine it selfe is but an Use, but I desire that we may all of us apply it unto our selves. It will be a help to us for our *Instruction*, to Teach us how we came to saving fellowship with God in Jesus Christ, and wherein lieth our spirituall union with Christ, and how it is wrought and obtained; and this is necessary, for as it hath been observed by others, so we may now gather it from what we have heard, that there be 4 sorts of men that fall short of this union with Christ.

1 You have some that blesse themselves in their naturall estate, it may be they are rich, and honourable among men: well, they blesse themselves in that estate, and will never goe any further.

2 There is another sort that are convinced of the danger of their naturall estate, they dare not rest there, and hereupon they fall upon Reformatiōs, and so to duties of Humiliation, and such like, wherein they find (as they con-

ceive) such a blessed change, and so much comfort as doth satisfie them: And indeed God doth comfort men in their Reformation, for God will have no man lose by him, *Mat. 6. 2, 5.* Hypocrites have their reward for their Alms and for their Prayers. *Herod* when he heard *John*, reformed many things, and heard him gladly, *Mark 6. 20.* Here was a great change, and doubtlesse much comfort in that gladnesse, yet these men never had the work of God the Father, to burn up all that they had received by any strength of their owne.

3 A third sort goe a step beyond these, they have been convinced that they went forth to Reformation in their owne strength: they plainly see it, and discerns it, and therefore they know that it is impossible to be saved by the righteousness of the Law, and that it is not of works, neither of one kind, nor of another; they are convinced that Faith onely must doe the deed, and upon this ground they will take up Faith to believe in Christ for salvation, and that Faith, which formerly they have pitched upon their good duties, they will now pitch upon Christ;

but still it is the same Faith, for the root is not yet burnt up, the old corruption still remaineth in them, and so here is your old faith still translated from one object to another; it was fastned before upon your duties and reformations, and now upon Christ (though by creature-strength) and now a man is ready to plead and say, If God had not loved me, he would never have set me upon such reformations, nor have enlarged me with such comforts, if he had not been well pleased with me in Jesus Christ. And though I have been sometimes burnt up touching my hope in reformation, yet I have translated my Faith to Jesus Christ; but how came you so doe that? Why, I saw my hopes in my owne reformation would not serve my turne, and therefore I believed in Jesus Christ, and now shall nothing draw me from him, nor pull me from my confidence, for I have built upon some word of God, and some Promise of his made unto such reformation as I have set upon, and is not this true Faith in Jesus Christ? This is far from true Faith, it is no other but a strong fallacy whereby the Devil doth cheate men,

men, and in truth this Faith is but a Faith of a mans owne making (that I may so speak) it is no more than a spirit of Burning at the best, that hath burnt up his confidence in his owne works, and taught him to resolve in his judgment to believe on Jesus Christ.

4 There is a fourth sort also that fall far short of Christ too, and yet goe beyond all these; they goe beyond works, and beyond this Faith also we have spoken of, which was not a lively Faith in Christ whereby we are justified, but men justifie themselves by it, God doth not justifie them. Now this fourth sort come plainly to see that their Faith is shaken, and they dare not look God in the face, to justifie the truth of their Faith before him; it is true, many an heavenly spirited man cannot tell what will become of him, nor can he tell whether his Faith be sound, but many an Hypocrite also is so far convinced, that he cannot tell what will become of him, nor can he say that his Faith is right, nor that he is able to believe: What saith the soule now in such a case as this? He will say, I see it is not my Reformation, nor

my Faith that will serve the turn, what is it then? I see that now I must *waite* upon Christ that I may believe, and unto him I must *seek* for helpe. Is not this soule in a state of everlasting fellowship with Christ? Truly this is that which the Lord many times bringeth the soules of his Servants unto, but he leaveth them not there, if he mean to doe them good; for I would examine again, how camest thou to *waite* upon Jesus Christ? thou hast been driven out of conceit of thy former Faith, and so hast been forced, and hast seen a necessity to wait upon Christ for Faith, or else thou canst not believe; force of Argument hath constrained thee thus far; if thou hast taken up a course of waiting onely upon this ground, here is a spark of old *Adam* still kept alive in thee: Thou art able to seek and wait upon Christ, and yet I cannot promise thee that thou hast any part or portion in him. But a soule will say, *Hath not the Lord made gracious Promises to all those that seeke for him? Hath he not said that all they are blessed that waite for him? Isa. 30. 18.* And am not I wrapped up hereby in a bundle of grace and peace? Mind you, there

there is no promise of life made to those that wait & seek in their own strength, who being driven to it, have taken it up by their own resolutions; though I grant it is true, that every one that waiteth for, and seeketh the Lord aright, is driven unto it by the Lord, yet if ever the Lord mean to save you, he will rend, as it were the caule from the heart, I mean he will pluck away all the confidence you have built upon; & as man would rend the mirralls of a Beast from him, so the Lord will bring you to a flat deniall of your selves, and that you have neither good will nor deed, as of your selves: And, you will find, you know not what God will doe with you, but this you know, that whatsoever he doth he is most righteous. When the Spirit of God cometh as a Comforter, he will in this manner convince the soul of a man that he hath heretofore hung upon his reformations for hope & comfort, but now he is brought plainly to see and flatly to deny, that he hath so much as one drop of the fatnes of the true Olive tree in him, when he most trusted unto his own excellencies. Now a man being thus far brought on, doth not only de-

my himselfe in his judgements, but in his will, and is ready to say as David sometimes did, *If the Lord say he hath no pleasure in me, here I am, let him doe unto me as seemeth him good.* The Lord is righteous in all that cometh upon me: this onely the soule hath for his support in such a case, the Lord is able to doe all for me that I stand in need of: If he shew me no mercy, he is just, if he be gracious I shall live to praise him. Now when a mans will is thus subdued, that he hath no will of his owne to be guided by, but onely the will of God; this is true brokennesse of heart, when not onely the judgement, but the heart and will is broken. The soule being thus convinced, that neither his working, nor believing, nor waiting, nor seeking, as of himselfe, will doe him any good, there is no mercy that he can challenge for any goodnesse sake of his owne; then cometh the *Holy Ghost* in some declaration of Gods free love, and taketh possession of the heart, and then the soule beginneth to part after Jesus Christ, and nothing in Heaven but him, nor in the Earth besides him. The soule being thus wrought upon, beginneth to put forth it selfe towards the Lord Jesus, but the *Holy Ghost* having taken possession before, *helpeth our infirmities*, Rom. 8. 26, 27. He alone must help us, and no other.